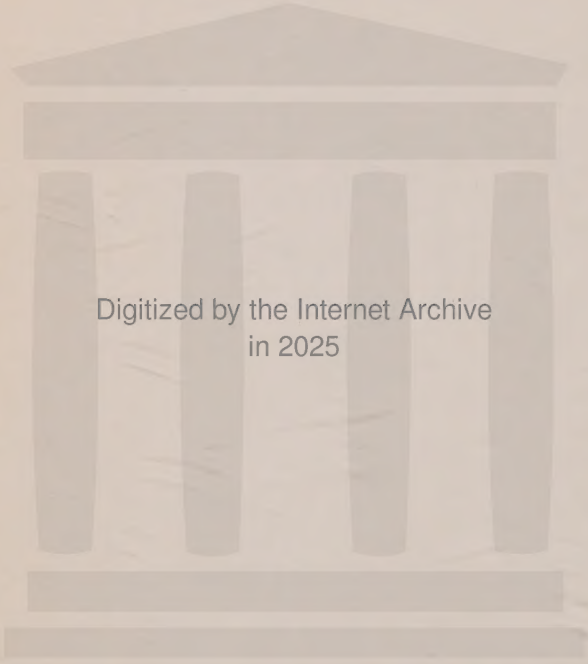
THE STORY OF THE CHURCH IN CHINA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THE CHINESE SUMMER PALACE NEAR PEKING

The Story of the Church in China

By

ARTHUR R. GRAY

and

ARTHUR M. SHERMAN

The Domestic and Foreign Missionary Society
New York
1913

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Preface

THE following story has been written to meet a real demand. In Miss Richmond's history the facts and figures are comprehensively arrayed, and to it the reader is recommended to turn for details omitted in this volume.

The object of this book is to provide the general reader, who is not interested in dates and data, with a sketch of such a nature as will hold his or her attention.

The first-named Author is the Educational Secretary of the Board of Missions and the second a clerical member of the Hankow staff. The Authors felt acutely their limitations to do such a piece of work, but the call was clear and they could not refuse, and they are at least happy to say that, however imperfect the book may be, it represents a labor of love and joy.

The Church in China is so desperately important to her people's welfare in this time of wide emergency, and the need for help is so great, that we earnestly hope that some, at least, who read this story will be inspired to do large things and to pray large prayers for the prosperity of the Chung Hua Sheng Kung Hui.

ARTHUR R. GRAY
ARTHUR M. SHERMAN

The Story of
The Church in China

Part I

THE BEGINNINGS

CHAPTER I

THE BEGINNINGS

The first part of this book will be very simple. To be sure it deals with a big subject, but that very self-same big thing had a most unpretentious beginning, and therefore it would be out of place to deal with it in any but a very simple way. How true it is that the things which are most worth while began in apparent insignificance. Was not the beginning of the greatest thing in the world—the only eternal thing—so small and silent that none knew it had begun except a few poor shepherds on the plains of Palestine?

Augustus Foster Lyde. The Church's work in China had its origin in the heart of a student at the General Seminary in New York just eighty years ago. His name was Augustus Foster Lyde, and he had been born one hundred years ago, on the 4th of February, in Wilmington, North Carolina. Graduated with highest honors from Washington (now Trinity) College, in Hartford, Connecticut, he had entered the New York Seminary in 1831. If there only had been preserved some record of his life there, one might be able to tell exactly when and how his

thoughts turned in the direction of the mighty and mysterious land of Cathay—that land whereof so little was known.

Just how little China was known in those days it is hard for us to realize. There had been a time to be sure, before the Turks set up a barrier between the West and the East, when intercommunication between them had been comparatively easy, but those days had gone and caravans no longer crossed the deserts with impunity. In the early part of the last century, to reach the Orient meant to round the Horn, and to do that meant to journey for the fabulous year and a day. As a result, the Europeans knew practically nothing about the land of the fabled Kublai Khan. Whenever travellers managed to get there and back their tales were listened to with incredulity. Beyond the fact that the inhabitants were yellow, and wore their hair long, and ate unmentionable things—beyond this, nothing was known of far Cathay. If one looks through books upon China, he will find that in 1830 there was not one of any practical value. It would not be a very rash guess to say that there was not a single book about the land in the library of the Seminary when young Lyde went there.

How, then, did he become interested in it? It must have been in the first place through tales told of the work done by that great pioneer Morrison, who had gone out just six years before Lyde was born. Many letters he had written home, and

tales of his prodigious labors in translating and in making a Chinese dictionary had doubtless come to the ears of the Seminary student in New York. And then again, Peter Parker had gone out from Yale to be a missionary, and his fame had spread throughout the land. Again, China's trouble with the proud powers of Western Europe had begun, so that it was beginning to be an item of importance in the newspapers. These things, and the new interest which had just been aroused in missions by the organization of the Domestic and Foreign Missionary Society ten years before, had turned the thoughts of young men to the possibility of serving their Lord outside the limits of the United States.

Curiously enough, reversing the policy of St. Paul and the Church at large in carrying the cross westward, our Church had at first turned its eyes eastward, and Liberia and Greece and Constantinople had been the first objects of its missionary endeavors. Up until the year 1834 no one apparently had suggested that we endeavor to drive the sway of ecclesiastical empire westward—beyond the broad Pacific.

In the discussions in the Missionary Society of the General Seminary, however, the students had brought this matter forward, and with such earnestness that results followed, the chief of which was that in his senior year Lyde decided to offer himself as a missionary to China. As we shall see, his determination influenced his classmate,

Henry Lockwood, since the latter was destined to be the pioneer. To Lyde, however, is due the fact that the Foreign Committee of the then very primitive Board, determined to undertake the enterprise.

It came about in this way. The young man, full of zeal, was travelling to Philadelphia in the spring of 1834 and chanced to fall in with two men whose counsels had great weight in the Missionary Society: Dr. Milnor, the Secretary of the Committee, and Mr. E. A. Newton. They were on their way to a meeting of the Society, and learning this, young Lyde poured out his heart, telling them of his desire to go to China, and begging them to make the land an object of the Board's endeavors. So impressed were these gentlemen that at a meeting of the Society on the 13th of May, Dr. Milnor, after Mr. Newton had opened up the subject, moved and carried a resolution to the effect that the Board undertake work for the conversion of the people of Cathay.

In those days, however, money was very scarce,—the total income of the Board being but a few thousand dollars—and it was one thing to come to a decision, and another to take action. To raise enough money to send one man to China was an undertaking quite as appalling as it would be for us today to undertake to raise $200,000 for some special fund. Still, they went to work, and, had all gone well, young Lyde would have gone out as our first missionary. But the seeds of the great white plague had long been in him, and his un-

remitting study had done the rest, so that he died in Philadelphia on the 19th of November, 1834, and lies buried in the Churchyard of St. Peter's. His tombstone may be seen there to this day.

The death of this young man made no small impression upon the Church. Bishop Vail of Kansas wrote: "An event like this is a mystery too deep to be fathomed by the plummet of human reason. * * * The sun of his earthly existence arose with amazing rapidity and brightness, but it has suddenly sunk into the midnight of the grave."

Thus died the real founder of our work in China. But the work itself went on, and Henry Lockwood who, as we saw, had been Lyde's classmate in the Seminary, came forward to take his place.

Lockwood and Hanson. It was not deemed wise, however, in those days to send out one man alone, and a search was accordingly begun for another volunteer. For months the Foreign Committee sought in vain for a man rash enough to cross the Pacific. It was not till February, 1835, when the Reverend Francis R. Hanson, Rector of Christ Church, Prince George's County, Maryland, volunteered, that their search was ended and the way made open. All being ready therefore, on the last day in the month of May, in St. Stephen's Church, Philadelphia, a farewell meeting was held under the presidency of Bishop White, at which the young volunteers were subjected among other things to a long and ponderous sermon-letter of instructions. This over, they journeyed to New York and attended another fare-

well meeting in St. Thomas' Church on the 1st of June, and on the next day, in the good ship "Morrison," they sailed for Canton.

At this period the amount of the China Mission Fund was only a little over $1,000, but as has happened so often, certain individuals of large means and charitable disposition promised to contribute whatever extra amount was needed to meet the expenses of the expedition for at least one year. To add to their munitions of war, the American Bible Society had given them three hundred Bibles for distribution among the peoples whom they sought to serve, and $1,000 in cash for the purchase of copies of the Scriptures in Morrison's Chinese version; and from the Bible Society of Philadelphia came $100 to be used for a similar purpose.

And so they sailed away, almost "for a year and a day," to a land quite as mythical then to Americans as is the one told of in the nursery rhyme "where the bog tree grows." Fortunately for the adventurers, the voyage was a pleasant one. No fabled anthropophagi or Chinese pirates, of which latter there were many, disturbed the serenity of their journey, and they reached Lintin, at the entrance to the harbor of the only place where they could land in those days, Canton, on the 4th of October, and were warmly welcomed by the few resident Americans. Let the story be continued in their own words:

"Being obliged to wait here several days, before going up to Canton, we availed ourselves of the

opportunity to visit Mr. Gutzlaff at Macao.[1] He received us very cordially, and kindly offered us all the assistance and advice he could give."

From Lintin they proceeded up to Canton, from where they write:

"We were welcomed in the most friendly manner by Mr. Olyphant, as well as by Mr. Bridgman and Dr. Parker, missionaries of the American Board. Mr. O. very kindly had rooms prepared for us in his establishment, and we were invited by Mr. Bridgman, who has rooms in the same factory, to remain at his table during our stay in Canton. We take peculiar pleasure in acknowledging our obligations to the former gentleman, for the constant friendly interest manifested in our behalf; and, among the rest, could not fail to notice his having taken upon himself the charge of our passage from the ship to the city, the usual price of which is £15 for each passenger.

"Divine Service is conducted here by Mr. Bridgman, once every Sunday, for the benefit of the Foreign residents. From thirty to fifty usually attend, though the number here is generally more than twice as large. For the last two Sundays we have,

[1] Karl Friedrich August Gutzlaff had been sent to Batavia by the Netherland Missionary Society in 1826. In 1828, by which time he had become proficient in the Chinese language, he severed connection with his "home base" and went to China on his own account, and after various adventures had been appointed in 1834 successor to the great Protestant pioneer, Morrison, as interpreter and secretary to the British Ambassador to China. He was one of the great missionaries of the early days.

at the request of Mr. B., performed the service and preached. We were pleased with the numerous attendance, as well as the appearance of interest exhibited. A large proportion of the gentlemen here are English, and of course have a preference for our service."

Knowing, as they did before they went out, that it would not be possible for them to settle at first among the people whom they intended to convert—knowing that two things would prevent this, first their utter ignorance of the language, and second the laws of the land which forbade foreigners to reside anywhere outside a few English, Portuguese and Dutch trading posts,—realizing these things before leaving America, the missionaries had decided, from the few facts and bits of information obtainable, that the best place for them to settle till they could speak the language and learn the ropes was Singapore. From Canton accordingly they write:

"The reasons that induced us to regard Singapore as the most eligible place for establishing ourselves, at present, have all been confirmed since arriving here. We have accordingly determined on going there, and are now only waiting for a passage, which we expect can be obtained in a few days. Its distance from the main field of operations offered the only objection to our minds, being about 1,500 miles from this place. But even this can be of no great consequence, as the communication between the two places is constant and direct, and the passage (at

this season of the year) is generally performed in less than ten days, which is considered in this part of the world, but a small trip. Communications from home may also reach us sooner by way of Batavia, than at this place.

"Singapore is the nearest settlement to China, which is under English control, and its advantages, on this latter account, will be apparent. An establishment at any of the Dutch or Spanish settlements lying nearer would be out of the question, their system of exclusion being scarcely less strict than that of the Chinese."

It seems that they could have remained on the mainland and begun their work where they were, but they feared that they would see but little of the natives if they did so. They wrote on this point:

"There is no positive obstacle in the way of our remaining at Canton, as the residence of the Missionaries here shows. Indeed, on some accounts, we think it important that our Society should, if possible, sustain a missionary here. But its advantages, in many respects, particularly such as arise from unrestrained intercourse with the natives, are limited compared with those at Singapore. Here you are closely watched; even your servants are spies; and no one, even if he has a disposition, dares to be on familiar terms with the 'fan Kidei' (Foreign devils) as we are called."

Batavia the First Station. The next we hear from the Missionaries shows that despite their careful

reckonings they found it best to change their minds about Singapore. Under date of February 29, they wrote from Batavia:

"Our last communications to the Society were forwarded from Singapore and contained information of our intention to come to this place. We also sent some papers written by Mr. Medhurst, showing the principal reasons that induced us to change our purpose of remaining at Singapore. We went on board a Dutch brig at that place on Saturday the 12th of December, and arrived here on the 22d of the same month.

"The situation of things we have found fully as favorable to the prosecution of our objects as has been represented. The field of Missionary labor among the Chinese and Malay population is immense; and what is more, there are no important obstacles in the way of its being improved. The opportunities of intercourse with every sort of people here are unlimited. You may go out at any time of the day, and to almost any place, and find multitudes of people to whom you may preach, distribute books, or converse on any subject without fear of interruption, and may be certain of being always received with respect, if not with serious attention. The Chinese here, are, to a great extent, free from that national prejudice against foreigners, which, in their own country, forms so strong a barrier against all efforts to do them good."

This is followed by an account of their visit to the Governor General, the which, because of the

local color it provides, is well worth putting into print again:

"As all persons who intend to remain here longer than six weeks are obliged by law to ask permission from the government to do so, we made a visit to Bintenzorg, the residence of the Governor General, a short time ago, for the purpose of presenting our petition. Our company consisted of four besides ourselves, Mr. Medhurst, Mr. Arms, lately arrived from the American Board, a Dutch Missionary and a young man assisting Mr. Medhurst, Mr. Young. We started in a post coach a little after five o'clock in the morning and performed the journey in about four hours—a distance of thirty-six miles over a most excellent road, through a charming country. From the inn we sent up a note with our names to the Governor, requesting an interview, and soon after received an invitation to dine. We were received in a friendly manner, and his Excellency appeared to take some interest in our object, as well as in Missions generally. He informed us, however, that as he is about to be superseded in office and to return to Holland, our petition would go before his successor; but that it would undoubtedly be favorably received, and that we should meet with no difficulty in pursuing our objects. In the petition it was required to state our names, profession and country; our purpose in coming here, with a brief account of the Society under whose direction we had come out, and our wishes to remain. This was translated into Dutch

before being sent. We have not yet had a reply, but expect it soon, for which a stamp duty of about $40 each will be required."

When they had first made their plans, they imagined that it would be possible for them to become thoroughly acquainted with the language and peoples and religions of China within a comparatively short time. But their experience in Batavia soon convinced them that they had miscalculated. A task different from anything for which they had prepared themselves confronted them. Men going out today have all sorts of things to help them, but Hanson and Lockwood had no modern advantages. They had to grope blindly, as it were, through the mists of an uncharted ocean. It did not take them long to decide that the thing to do was to make the best of their enforced captivity and to settle down. Aye more, to preach the gospel there. Now since they could not well preach in a language understanded of the people, they did the next best—perhaps the best—thing, and opened a school for boys. Thus it came to pass that the first oriental work done under the auspices of our Church was not in China but in Batavia on the island of Java.

This was so unexpected a move that the conscientious spenders of the Board's hard earned money feared that the people at home might think they were not doing their duty and so they wrote:

"The Society must not suppose that, because we have deemed it expedient to retire for a time from

China, we have forgotten our original destination, or abandoned the hope or intention of preaching the Gospel within that vast Empire. As soon as we acquire the language of the Chinese we hope to return, and trust we shall be privileged to contribute in some small degree to the overthrow of superstition and vice in that land. But patience must have her perfect work. It would be fanaticisn of the worst kind to desire or anticipate the harvest without having performed the labor previously necessary. He who would preach the Gospel successfully in China, must qualify himself for it in the same way in which he would prepare himself to preach the Gospel among civilized nations. He must become acquainted with their philosophy, modes of thought, and civil, religious, social and domestic institutions. While knowledge continues to be acquired only by slow and painful steps, this will consume time. The Society must not, therefore, expect much active labor from us for some time. If in two or three years we acquire a sufficient knowledge of the language and customs of the Chinese to justify our return to China, it will be quite as much as can reasonably be anticipated, and more, I fear, than will be realized."

But now an event happened over which the reader of sentiment will rejoice. Mission work is lonely work at best, and one of our heroes found it too much so for him. Among their fellow workers in Batavia were the Medhursts. The father of the family was for many years a faithful servant of

his Lord under the direction of the London Missionary Society. His daughter, Sarah Sophia, appealed particularly to Mr. Lockwood, and he apparently suited her, so they were married, and great was the joy that came to the heart of the lonely worker.

But alas! it was not to be that he should remain happy. Tragedy soon darkened the door of his house, for after but a few months Mrs. Lockwood died.

But why mention one whose connection with the work was so painfully brief? Because she was our first woman missionary in the Orient; and because she was a woman of unusual ability and consecration; and because, though her days as a Churchwoman were few, she became deeply devoted to her newly adopted Church; and because she was the first of that long line of saintly women who, in the service of our Board, have laid down their lives for China.

The Situation at Home. But let us go in the imagination back to the home land and see how things were progressing there. A most interesting, and to some of us familiar sight greets the eyes. Perhaps no more fundamental question ever confronts mission boards than this: What shall be done if more people volunteer for the field than there is money to provide for? We have been hearing somewhat of this question lately, and when one investigates the situation in the Board rooms in 1836 and 1837, he finds the same problem staring the officers in

the face. The letters from their representatives had made the officers wonder whether they ought not to send out more men. If the work were worth being done at all, it was worth being well done. Much debate had been carried on as to whether or not the staff should be increased. But then the spectre of poverty rose up and said: "Suppose somebody else volunteers, what will you do?"

But little money was in hand. It was hard enough to get the wherewithal to support Hanson and Lockwood. Would it not be madness to attempt to send out a third missionary? To be sure, money was coming in for Domestic work better than it had. An editorial in *The Spirit of Missions* for February, 1837, speaks with enthusiasm of collections of $717 at St. Anne's, Brooklyn; of $1,002 at the Ascension in New York; and $800 at St. Thomas', New York. "These are believed," the editorial interestingly goes on, "to be the largest plate collections which have ever been made by any congregation of our communion to the Cause of Missions."

In those days, it must be remembered, a strict differentiation was preserved between Domestic and Foreign work. Indeed, as is still the case in most of the other Boards, secretaries were designated as either Domestic or Foreign. Now the generous collections just referred to were for Domestic work —for supporting workers in such then "remote" spots as Florida or Louisiana. Foreign Missions were receiving no such golden windfalls. The days had

not passed when men said from their pulpits that the Church had best confine her attentions to her own front yard. China? What and where was it? Beyond suggestions of tea and rice and mice and junks, China meant nothing to the average American, and, if it is hard now to awaken people to the needs of that mammoth republic, what must it have been in those days? No thousand dollar collections were likely to be made for a mission to an unknown land.

William J. Boone Appears Upon the Scene. And yet at this juncture, when the question arose as to whether they should reinforce Hanson and Lockwood, the Board had faith and decided, as it almost always has ever since, that oblivion were better than failure to advance. Accordingly, when the Reverend W. J. Boone from South Carolina volunteered to join the workers in Batavia, he was accepted. This happened at the Board meeting on January 17th, 1837. Lest their supporters should think them rash, and in order to establish the principle that when men of unquestioned ability volunteered they should be accepted, the editor wrote in *The Spirit of Missions* that "the Board having on the 18th of October passed a vote, implying, in their view, the inexpediency of increasing at present the number of Missionaries to China, they are now induced to make an exception in favor of the Reverend Mr. Boone, whose qualifications for that field are of peculiar character, and whose long and devoted self-consecration to the spread of the

Gospel in China gives him a high claim to such an appointment."

Thus the Church made a step forward, and a far greater one than it realized, since it had yet to learn how great a man Boone was; and thus it acted on faith, believing that God would provide the means wherewith to support this man—and their faith, one is glad to relate, was justified within a very short time.

Relief came from Boone's own part of the world, and in very substantial form, as will be evidenced by the following letter received shortly after the Committee had made the venture.

"Charleston, South Carolina.
"April 20th, 1837.

"Rev. and Dear Sir:

"It gives me great pleasure to inform you that I am authorized by my congregation (St. Peter's) to pledge to the Foreign Committee, in their behalf, the sum of one thousand dollars annually for the salary of Reverend W. J. Boone, as Missionary to China.

"With frequent and fervent prayers for the blessing of God upon this and all other efforts to extend the kingdom of Christ, I am," etc.

Thus the reinforcement of the men at the front was made possible, and, all being well, Mr. and Mrs. Boone sailed from Boston on the 8th of July, 1837. It was not until the 22d of the succeeding October that they reached Batavia. What a journey!

No wonder China was thought of as a land beyond the uttermost seas.

Progress at Batavia. In the meantime Lockwood and Hanson had been sending in encouraging reports. The school with twenty Chinese boys and ten Chinese girls was prospering famously. "They are taught," writes Mr. Lockwood, "by a native master to read the Chinese classics, and also the New Testament and a book containing simple lessons of Christian truth, written by Mr. Medhurst. They assemble at the house every Sunday afternoon, where we hear them read a lesson and give them such oral instructions as our knowledge of the language permits. By the assistance of Dr. Barrenstyne, a German Missionary, they are also learning to read the Malay language in the Roman character, and to sing devotional tunes, an employment of which they seem very fond."

This sounds well, and shows that despite the fact that they were not in China they were really accomplishing something. And yet that something was not to continue long. When men journey from Maryland to Batavia one must expect something to happen, and in this case what happened was the breaking of Mr. Hanson's health. The climate proved too much for him and to the regret of all he was forced to come home in the beginning of 1838.

Disquietude at the Home Office. Even the best men become impatient at times and this time impatience seems to have seized the people at home. Batavia was

not China, it was frankly no more than a stopping place for preliminary study and examination. To be sure the workers in the field felt this quite as much as did the people at home, and yet the Executive Committee did not realize it, in fact they asked Mr. Boone to make a special investigation of the matter upon his arrival in the field, and to see to it that as soon as convenient the Mission be put upon a permanent basis—which meant of course, in China proper.

This, however, was more easily ordered than done. Strangers were not only not welcome, but were forbidden to travel in China. It was the eve of the first war with Great Britain, and a white man's religion and politics not being distinguishable were equally detested. Moreover, occidentals were considered inferior beings; their governments were only recognized—if recognized at all—as tributary to the Emperor of China. Lord Napier, for example, coming out at this time as British Ambassador, had been absolutely unable to obtain an interview with any high official. Low officials were considered good enough to deal with him.

The Opium War with England. The opium question was the burning one. To China's honor, be it said, she was nearer in the right than was England. Her leaders wished to prevent opium from being imported. England, on the other hand, wanted a continuance of the trade—her trade—between India and Canton in the accursed drug. What then? Neither would give way, and after a sort of Boston "tea party," in which over twenty thousand chests of opium were

destroyed, the inevitable breach followed, and a war ensued which lasted from 1840 to 1843.

This, be it noted, came later than the events about which we are thinking, but reference to it was necessary to illustrate the tension of the times. The point to be borne in mind is that Boone's arrival was at the moment when England was trying to obtain commercial rights from the Chinese, and when, despite all their efforts, her emissaries failed to obtain so much as a dignified reception. They were treated as tribute bearers from a subject state, and it was this fact which was really responsible for all that followed. The opium dispute was merely the occasion for the war—it would have come had there been no opium.

Boone's Arrival. At such a juncture then, Boone, under special orders from the Board, came out seeking for a place at which to establish permanent work on the mainland of the great Continent. But though he came full of confidence he found that it would not be possible to proceed as rapidly as the people at home had hoped. In fact, within a few weeks he discovered that Lockwood's summing up of the situation was correct; that obstacles—political and linguistic—abounded, and wrote home shortly after his arrival that they had best stay where they were for the present. Among other things he said:

"I believe that an individual, with something more than ordinary talent for acquiring languages, with a good ear for distinguishing sounds, provided he has been accustomed to study from early youth,

and knows how to apply his mind, may be actively and usefully employed among the Chinese in two or three years; and that he will, from the first, make such improvement as will encourage him to persevere, with strong hope, by Divine blessing, of finally mastering all opposing difficulties."

And so the future Bishop made up his mind to follow the example of his predecessors and settle in Batavia for two or three years. How little he appreciated the uncertainties of the situation! How little did any one understand the uncertainties of the Orient! Within a few weeks an event was to happen which would set all his plans at nought. This was the collapse of Mr. Lockwood. He had long been ailing, as the old fashioned saying has it, and in April 1839 he was forced to give up and go back to America.

Thus it was that Boone, who had gone out in the expectation of having fellow laborers, was left alone. In his despair he wrote:

"A most painful opportunity of addressing you is afforded by the departure of the last remaining brother of the two who came out as the first missionaries from our Church to the heathen.

"Mysterious indeed is the dispensation of God, which has thus, in the short space of four years, returned them both to the bosom of the Church from which they came; but wise doubtless it is, and we will say 'righteous art Thou, O God, in all Thy ways, and blessed be Thy holy name.' *** Since the impulse (given, as I firmly believe, by the Holy

Spirit) to the Church at the time of the coming out of these brethren, scarce any who were not debating then with themselves their duty to the heathen, have offered their services to the Committee. Soon after they sailed, or about that time, if I am not mistaken, eight or ten candidates for orders came forward, saying each man, 'here am I, send me.' But it is now a long time since we have heard of any similar movement in the ranks of our younger brethren. But should not the return of these brethren from China speak in a tenfold louder voice, to constrain all who are in circumstances to do so, if it is not their duty to come and fill up the gap, I desire to lift my feeble voice on the occasion, and say to them, a great breach has been made—one of our outposts has been almost entirely driven in, and it is not too much to say that the advance of our whole portion of the Church militant may be much affected by the promptitude and efficiency with which this post is succored and sustained."

Despite the gloom into which he was thus cast, the solitary Boone determined to stand by his guns. In this very same letter he writes of high hopes and new plans, and of a determination to continue "for some years the present efforts." He can see as yet no hope of entering China, and, therefore, prepares to settle down. He has not yet learned the lesson of the uncertainty of his position.

If one may be permitted to moralize a moment, it might be said that Boone's greatness, as well as

the greatness of all missionaries, lay in his readiness to feel settled wherever he was. The man or the woman who does the best work is the one whose mind is not dismayed by the possibilities of change which lie ahead. Many an able man is prevented from getting to the heart of things because he is always wondering how long he will be in his present station. Boone never lost time in this way. Though he never knew what would turn up on the morrow, he always worked as if things would continue as they were, and thus he accomplished much and laid large foundations.

As has been said the godly missionary had no idea that his plans would soon be altered. Little did he seem to dream that another year would see the abandonment of the Batavia work. "We are both well satisfied that * * * there is no other place to which we can well go." He even went so far as to ask that, if money could be found, a house be built for them.

Batavia Abandoned. But, as has been seen, things are no more certain in Batavia than they are elsewhere, and the unexpected happened. As late as August 1840, Boone wrote as if there were no chance of a change for the present. He had been ill, and Mrs. Boone had been suffering from the climate, but they were content and believed that they were where God meant them to be. And then suddenly the unexpected happened. It came as the result of accumulated mishappenings, of which Dr. Boone's

health was the most prominent, and he was forced to gather up his belongings and move.

Lockwood had written that the climate was not so horrible, and yet in the same letter he had said that the continued warmth (it got as low as 72 sometimes in winter) made it almost impossible for one to recuperate after being ill. He illustrated it by saying that a man felt just as if he were in a "stuffy room" all the time. Dr. Boone had been worn down, and to save his life it became necessary to get out of the "stuffy room" at once.

Accordingly he and Mrs. Boone left for a six months holiday in Macao, intending to return at the end of that time. He had not been long in China, however, before he decided that, inasmuch as others had managed to settle there, there was no reason why he should not. Therefore he began seeking for a place in which to lay the permanent foundations of the mission.

Seeking a Permanent Place. Boone was a man of large vision, but so far he had been handicapped by the conditions under which he labored. He was trying to build upon another man's foundation, which is just about as hard a thing to do as to preach or speak from another man's notes. One is inclined to think that had he been the first to go out he would never have started the work in Batavia, but would rather have found lodgment somewhere on the mainland. At all events, that is what he now undertook to do.

But what place should he select? Macao, the Portuguese settlement, where life was almost Euro-

pean, and where the comforts and luxuries and refinements of an English watering-place could be found? No, this would never do, or at least there was another seaport, Amoy which offered greater advantages.

To begin with, our missionary had learned the Amoy dialect and could begin there without further language study. And then, further, it offered better opportunities because it was not frequented by soul-destroying European traders. Already the Congregationalists, Presbyterians from the United States and the London Missionary Society had begun work there and had found it fertile soil. These and other reasons, among which loomed large a better climate, seemed to him to close the question. But he would not decide definitely until he had made a trip to Amoy and investigated the situation.[1] This he did, and all turning out as he had expected, he moved his family and effects there as soon as it was convenient. It was on the 7th of August, 1842, that they arrived at Ku-lang-su, a small island situated half a mile from the island on which Amoy lay.

Let Boone's own story be given in abbreviated form:

"At an expense of about $150 I have had a Chinese house, that was injured, repaired and made comfortable for my family; and here I trust, by God's blessing, we shall be permitted to abide many days. * * * The climate is milder than that of Macao and

[1] There is a valuable summary of the Amoy work in *The Spirit of Missions,* Vol. XII, page 24.

Mrs. B. and myself both rejoice that we have now, after five years, got out of the *torrid zone*. Ku-lang-su is very favorably situated for missionary operations; it is within half a mile of Amoy, * * * to which place we can go in a boat for *one cent*. There are many other towns and villages quite near, and all accessible by water, * * * these advantages cause us to pray earnestly that we may be permitted to remain at this place."

The war between England and China had now begun to draw towards its close. The Chinese with their junks had not been able to stand against the British frigates. Canton, Amoy, Ningpo, Woosung and Shanghai had fallen after but feeble resistance, and China had to come to terms. By the new Treaty of August 24, 1842, among many other stipulations, Canton, Amoy, Foochow, Ningpo and Shanghai were opened to foreign trade, and thus it was that the new point selected by Dr. Boone became one in which he could labor with comparative freedom.

It must, however, be borne in mind that it was not necessarily an unmixed blessing for a messenger of the Gospel to have his way made easy by the guns of the foreigner's fleet. In fact the problem which has confronted all missionaries to China has been, how to appeal to a people while nominally under the protection of soldiers, and when we wonder about the progress, or lack of progress of the Gospel in that land we should never forget that

it was under the chaperonage of England's navy that Boone went to work.

Thus a new station was established. Whether Dr. Boone ever regarded this move as final it is not possible to say. Apparently the Foreign Committee at home did. References to Amoy at this time in *The Spirit of Missions* speak of it as if it were the long sought opening. But this was not to be. As it turned out, Dr. Boone remained there only a year, at the end of which time he left for America, and when he returned, it was not to Amoy that he went. But that is another story.

Boone on Furlough in America. Early in their stay at Ku-lang-su Mrs. Boone died. The loss was a great blow to the Mission. The calibre of the woman can be guessed at by reading her dying words:

"If there is a mercy in life for which I feel thankful it is that God has called me to be a missionary."

Perhaps to escape from unhappy reminders, and perhaps because his sorrow made him restless, Boone, shortly after his wife's death, moved the Mission across to Amoy proper. But this was an even more temporary arrangement, and, in 1843, the lonely man returned to America. He did this for two reasons. The first to carry out his wife's wishes of taking their children home to be educated; the second to appeal personally for workers and help.

With the return of Dr. Boone to America we come to the end of the experimental stage of the

Church's work in China. And what a period of trial it was, more specially to those at home! Ten years of imploring an inappreciative Church—ten years of questioning as to whether the mission should be continued or abandoned—ten years of close financiering—and as a result, what? No station, no buildings, no property. The sum total of it all was one man with an ability to speak the Amoy dialect. And this at the cost of the lives of two women and the health of two men. Was it worth it all? Could the Church be persuaded to take it up again? Did she not have the right to assert that the whole adventure had been a wild mistake? The sequel will answer these questions.

THE BEGINNINGS AT SHANGHAI

MISSION BUILDINGS, SHANGHAI, CHINA.

THE SHANGHAI MISSION IN EARLY DAYS, HONGKEW

On this creek are now busy streets and many hundred thousand dollars worth of property

CHAPTER II

THE BEGINNINGS AT SHANGHAI

During the last year of his residence in the Orient Dr. Boone had continually flung back to the Church the question: "When shall I welcome my coadjutors?" He saw that until there were more men in the field little could be looked for. More significant than this, before Boone had gone out Lockwood had appealed for a Bishop, asserting that nothing permanent could be done till the mission had a head. As we now come to the events which followed upon Dr. Boone's return to America, we shall see how both of these demands were met. And more, as we read of what follows, we shall perhaps be set to wondering whether or not the failure of the first attempt to establish work in China was not due to the fact that the Church did not begin in a large enough way. Little ventured, little gained. The Church had been very timid. Sometimes it is better to do nothing than to do too little. And yet it is not fair for us to find fault with our predecessors. God knows they did as much in proportion to their means as we do in proportion to ours.

Boone's Triumphal Tour. Boone arrived in America some months before the General Convention which was to meet in Philadelphia in

1844. He had travelled about the States considerably, and wherever he went received enthusiastic welcomes. Now this place would subscribe $100, now that $200; now this man would enquire as to the possibility of his going back with Boone, and now that woman would take up the matter. He wrote to the Foreign Committee in August, 1844:

"I have great cause for gratitude to God for the interest manifested in the Mission to China at that place [Beaufort, South Carolina], and indeed at every place visited during the tour from which I have just returned.

"The good people of Beaufort gave me for the Mission, during the delightful week I was permitted to spend with them, in cash, $551.25, and pledges for $6,750; that is, they promise to support twenty-seven children in our schools for ten years, at the rate of $25 a year for each child, which is $675 per annum for that length of time. I received a promise for the support of four children from one family; four persons pledge themselves for the support of two children each; the Sunday School supports two, the boys a boy, and the girls a Chinese girl; and the remaining thirteen are to be supported by persons who pledge themselves for $25 a year. When the size of this parish is taken into the account, this must be reckoned large-hearted Christian liberality in behalf of the Heathen."

Added to these large outpourings of money from the South—and it must be said that no part of the Church responded quite so heartily in propor-

tion to its means as did the South—there came a splendid response from the North. In particular from a steadfast friend came what was perhaps the most needed of all promises—a promise to furnish one-half of the money needed to maintain three unmarried missionaries in China for three years. What a Te Deum the hard pressed Foreign Committee must have sung when it received this intelligence, and with what increased confidence they must have gone forward seeking for volunteers. "We have the means," they joyfully acclaimed, "and now may God send us the men!"

New Volunteers. Boone meantime had not been soliciting money only. He had been equally emphatic in proclaiming the need for men. Seldom has the Church seen a better man-beggar. As a result of his mendicancy, three clergymen, Henry W. Woods, Richardson Graham and Edward W. Syle, all of the Diocese of Virginia, came forward saying they were ready to go back with him. In addition to these, Miss Gillett of New York (who has the honor of being the first single woman ever appointed by any board to China), Miss Jones of Mobile, and Miss Morse of Boston volunteered and received along with the clergy appointments to the China staff. All in all, for both Woods and Graham were married men and Dr. Boone had married again, this brought the number up to ten. A goodly company this, and those who had been praying for the enterprise must indeed have felt that their prayers had been answered.

As yet, however, the Mission lacked the chief requisite for success, the one for which Mr. Lockwood had appealed, a head. The Foreign Committee realized this fully however, and in their report of October 1st, 1844, had said: "The Committee hopes that this Mission may not be permitted to depart without a Bishop at its head." These gentlemen knew the futility of resolutions and expressions of opinions and did not confine themselves to this innocuous statement. They wrote letters and plead their cause incessantly so that it came to pass that the House of Bishops, which soon assembled, appointed Boone as Missionary Bishop to China.

Election of Boone. The General Convention of 1844, and particularly the upper House, found itself confronted by questions of large importance. Relatively speaking they were in the same position that our government was in a few years ago when it was compelled to enter into the concert of European powers. Serene national isolation had become a thing of the past. If the Church was to act as those interested in China desired, they would have to do some most extraordinary things. Many were the questions and deep the doubt as to whether it was right to make a Bishop for territory outside the Union. Would it not be jingo expansionism? After much heart-searching and questionings as to whether the Church should take so bold a step, it was decided to cross the Rubicon. Missionary Bishops were elected for the West Coast of Africa, for the "do-

minions and dependencies of the Sultan of Turkey," and for "Amoy and other parts of the Chinese Empire as the Board of Missions may hereafter designate." To these positions were elected Alexander Glennie, Horatio Southgate and our Dr. Boone.

In these days it is hard to realize, impossible probably, how great a commotion this act created. For this young Church still in its infancy to send out Bishops to lands not under the flag was indeed a daring act. To be sure it had set the world an example some nine years before and reverted to the Apostolic precedent by sending out Bishops to blaze the way in the Western States and Territories, but to send Bishops to foreign lands, that was indeed a new thing. So perturbed and astounded at their own audacity were the fathers in God that they proceeded at once to send along with their commission to Boone a lengthy, and to be honest one must say in parts very prosy, letter of instructions. In it the purpose of the Episcopate was duly laid down, and with great care it was explained exactly why this thing had been done.

One passage in these instructions is worthy of quotation as it reveals the origin of that splendid policy which has been pursued so closely by our Church in foreign lands:

"So vast is the population of the Empire; so great the difficulty of acquiring its language; so small the number of Missionaries or teachers that we can send out from this country; and so heavy the expense at which they are to be maintained,

that there is an evident and imperative necessity for taking immediate steps for rearing in the shortest space of time a band of Christian teachers for schools; a body of able translators, and *above all,* an efficient native ministry.

"The training of children will, therefore, form a very important part of your labors, and is an object well worthy the attention of all."

And again it is interesting to see that the fathers in God fully realized the decisiveness of their act. They wrote:

"We feel that our present undertaking will form an important epoch in the Missionary history of the Church of Christ. We are sending out the first completely organized Mission to Heathen lands since the early ages of the Church."

And so in this act our Church took upon its shoulders the full weight of the Apostolic burden. From this time forward hers it became to carry the cares of many peoples. No longer was she to be a local Church with a little outlook, but rather an universal Church, whose prayers would arise in all languages, and whose Bishops would minister to all colors and kinds.

As has been said, Boone was elected for China. This was, of course, the only thing to do, and subsequent experience more than justified the choice. One fact of interest is that he was not elected Bishop of Amoy specifically. At the beginning of the instructions given him came this passage which re-

vealed the fact that discussion had been carried on in the Convention as to whether Amoy were really the best place for the new mission to begin:

"After their arrival at that place [Canton], the Missionary Bishop is requested to make arrangements for a passage to Amoy; or in case he shall find it practicable and expedient after his arrival in China, it is recommended to him to make Shanghai, the most northern port in the Empire open to foreigners, the station for present Missionary operations."

Boone and His Party Sail. On the evening of Sunday, December 8th, (when did that miserable practice begin of relegating missionary services to the evening,) a farewell service for the China band was held in St. George's Church, New York. Though many Bishops attended, one is inclined to conclude that the same enthusiasm did not pervade this gathering as did those attended by Boone in South Carolina or Massachusetts, since the offering only amounted to a little over $300. However that may be, it was a whole-hearted send-off, and with tears many and fears many and endless God-be-with-yous ringing in their ears, the little company sailed on the 14th in the good ship "Horatio."

It was a long journey but a restful one. Several letters were sent back by means of such vessels as were passed at sea, (that being the custom of those days when a ship was not afraid of losing a couple of hours by stopping in midocean,) and these told of some seasickness and much study of the Chinese

language. One wonders which was the worst for the beginners. At length on the 24th of April Hong Kong was reached, and after a short stay there the party proceeded to Shanghai, the possibilities of which place had been vividly laid before Boone by the Church Missionary Society agent, Reverend G. Smith, who had made for his Society an examination of all possible points.

Shanghai at Last. The 17th of June, 1845, should be a red letter day in the history of our work in the Valley of the Yangtse, for it was then that the small party reached the city which has since been the headquarters of our work, Shanghai.

What days of bewilderment must have followed! The strange looking town, the babel of incomprehensible tongues, the filthy streets, the unspeakable smells, the utter strangeness of it all! And then along with this came the feeling that they were to live in the midst of all this for—perhaps the rest of their lives.

It was a very different thing to take up residence in China in those days from what it is now. No steamships or cables or posts bound the missionary to the home land. Today if a Bishop needs to he can communicate with the Board of Missions and get an answer within twenty-four hours. Then it meant anywhere from five to seven months to do this. Now, there are hospitals and doctors and railroads, but then in illness or trouble there was practically nobody or no thing to turn to. Surely those first days in Shanghai must have been days

of wonderment and consternation to the nine disciples of the Lord.[1]

It would be very dry reading if one proceeded to narrate in their correct order the events which followed; if one told of all the comings and goings, of the successes and failures, of the steps forward and then backward. The tide was always on the flood of course, but at times it looked as if it had started to ebb. Men would come out full of enthusiasm, and leave, for one reason or another, at the end of a short time. Such, for example, as the retirement of Mr. and Mrs. Woods, (of the original party,) on account of ill health after only eighteen months, or of the defection of Dr. Fish, who came out in '55 to minister to the bodies of the ignorant sufferers and then left in '56 to take secular work in Shanghai.

As a matter of fact though, this coming and going of the Missionaries was not so bad then as it is now. The average length of service of one of our missionaries in China between '35 and '85 was about six and one-half years, while since '86 they have only averaged three and one-half years. This is due in the first place to the fact that many of late years have broken down or died shortly after arrival, and in the second place to the large increase in numbers which always pulls down averages. Still, when communication with America was so difficult, and

[1] For a list of all the protestant mission stations in China at this time see *The Spirit of Missions,* Vol. XII, page 319.

the numbers so small, it must have been trying indeed to see one's brethren and sisters leave after but a short stay. When workers are plenty one can endure the loss of one or two every now and then, but in those days there were perilously few, and the few who were there had before them the constant dread of such depletion as to compel the abandonment of the work.

But all growth is of this kind, if it be sure. Things that forge ahead at the beginning without ever so much as a hitch seem always to come to an untimely end. This gives us courage when we see here at home the alarming rapidity with which certain new sects have grown. We are never alarmed by things which move inordinately fast. Experience has taught us that imperishable things grow slowly, that the law of life is *per aspera ad astra*. Therefore, when we see the Church in China moving with painful steps and slow we are not concerned, recognizing in such progress the symptoms and signs of enduring success.

Instead, then, of going minutely into the details of the work it will be better to limit the narrative to certain broad features as they center around certain outstanding facts and personalities.

The City of Shanghai. The place chosen for the first sowing of seed was a city as yet little known to the occidental world. A traveller of those days described his arrival there as follows:

"The entrance of the great river Yangtse is rather difficult, especially to vessels drawing much

water. So much earth is brought down by this immense stream, and deposited in the sea, that the water is quite shallow for many miles and a vessel is in danger of running aground long before the land is seen. The coasts of China in this latitude are low, and perfectly level, and the land can scarcely be seen more than ten miles off. The strength of the tides is also very great, and several vessels have already been lost on the sands and rocks off the entrance of the river. Until lighthouses are erected, and buoys properly placed, more than ordinary caution will be required of the officers of vessels visiting Shanghai.

"After entering the river, (only the southern bank of which is seen, on account of its great width,) the course is northwest to Woosung. Entering the Woosung river, the course is southwest, about fourteen miles to Shanghai.

"The whole country for many miles around the city is a perfect plain, having only sufficient elevation and depression to carry off the water. There is not a single hill within twenty miles of Shanghai, which, of course, renders the appearance of the country uninteresting. The soil, however, is rich and productive, and, excepting the space occupied by the graves, is in a high state of cultivation. There are no stones, nor even small pebbles, for in a trip of some twenty miles along the Woosung river, not a stone was to be seen, except such as had been brought from a distance. Farm-houses and small villages dot the country in every direction,

and clumps of bamboos, with orchards of peaches and plum trees, and willows by the water-courses, relieve the sameness of the ground.

"The city of Shanghai is pleasantly situated at the junction of the Woosung and Hwangpoo rivers. It is of a circular form, surrounded by walls about fifteen feet high, and nearly four miles in circumference. The suburbs near the rivers are thickly inhabited, and the population is estimated at about two hundred thousand inhabitants. * * * By the Woosung river it is connected with the city of Soochow, the capital of the province, and one of the most luxurious and wealthy in the Empire—and also with the Grand Canal which reaches to Pekin. Hence its situation is one of great importance, and its trade is immense. Rows of junks are moored for nearly two miles along the bank of the Hwangpoo, on the east of the city, and vessels are constantly arriving and departing. Already it is attracting a large share of foreign commerce, and many suppose that it will soon rival, if not surpass Canton, as a place for foreign trade. Sixty-five foreign vessels have already entered the port, though it is but a year and a half since business commenced to be done there. The great tea and silk districts of China are nearer to Shanghai than to Canton, and if proper encouragement be held out, a large part of those articles which were formerly carried at great expense to the latter place, will find their way either to Shanghai or Ningpo."

First Impressions. The treatment experienced by

the new arrivals was probably better than they would have received in any other part of China at that time. The inhabitants were, all things considered, rather well disposed. Perhaps it was the "eye for business," which put a little "foreign sense" into their heads, at all events the good Bishop and his flock were apparently allowed to move about without danger. One contemporary observer wrote:

"We walked quietly to the English Consulate in the heart of the city, where Divine Service was held, on the Sabbath, * * * and excepting a few dogs which had not yet become reconciled to the presence of foreigners (dogs always go by smell) none moved his tongue against us."

The indifference of the natives to foreigners was due to their lack of inquisitiveness. They were sophisticated enough, but according to our workers were unusually self contained and diffident. Our workers were not the first strangers to invade their domain. The Roman Catholics had already begun work and obtained quite a foothold in Shanghai, and several of their priests were stationed there. In addition to these Italians, the London Missionary Society had a station in the city presided over by two missionaries, Dr. Lockhart, a physician, whose presence meant much to the new comers, and Dr. Medhurst, whom we remember as the father-in-law of our Mr. Lockwood. It was, by the way, due to the hospitality of these gentlemen that our party was made comfortable on their arrival. Nor were these the only foreigners. At least a hundred

English lived there and a splendid God-fearing lot they seem to have been. One writer asserts that Shanghai at this period could boast of being the only Treaty port in the Orient where merchants stopped work on Sunday.

The Shanghainese. An obvious question is: What was the religious condition of these folk whom Boone and his companions had come to aid. A letter written at this time partially answers the question:

"Wherever we walk through the city we meet the priests of Buddha, and see spacious temples dedicated to him, all, of course, supported by the people; and yet they seem to care not a straw either for priests, temples or idols. The most bitter reproach they can bestow on an idle young man is to tell him he is fit for nothing but to be a priest; and when we have seen religious ceremonies performed, there was not the least semblance of devotion in either priest or people. Their only objects of reverence seem to be their ancestors and dead friends, and these, certainly, have a very strong hold upon them."

For some time the only church building in which worship of the Anglican order was held was the Consulate Chapel. Bishop Boone administered the Communion and held services in his own room. Dr. Medhurst built a chapel in the mid-forties but our first church was not to be completed until Epiphany, 1850. One can well imagine how the workers looked forward to the day when they could hold

Divine service without the nuisance of a preliminary removal of tables and bric-à-brac in order to make ready a room. Who ever really enjoyed services in a sitting room?

As a matter of fact, not very much evangelistic work could have been done as yet even had a church been built, since none could speak the language well enough to conduct a service. It was not until '46 that the Bishop could, his first attempt being at the Baptism of Wong Kong Chai,—of whom more presently. A long road had to be travelled before any of the workers could be sufficiently versed in Chinese to do much active teaching or preaching. A rather pitiable letter was written home by one of them in reply to a request for more vivid and attractive accounts of their doings. He said that as yet they did little but study. One might sum up his plea by paraphrasing Mark Twain's description of the diary he kept as a boy, in which "got up, dressed, went to bed" followed monotonously from day to day. Our missionaries' diaries would have read "got up, dressed, studied Chinese, went to bed."

Wong Kong Chai and the Evangelistic Problem. And now about Wong Kong Chai. He was a young man whom the Bishop had taken under his wing in the Amoy days, and whom he had taken with him (as "Exhibit A" one would suppose) on his first trip home. The story of his conversion, and of the length of time which it took, form an

excellent introduction to the subject of evangelistic work in the days of Boone.

The Bishop, as has been said, had taken Wong to America with him. They had been close companions for months, and Wong had come to idolize the man of God. For three full years he was thus with or near his ideal, and yet at the end of that time, when circumstances compelled him to go home to his family, he neither asked for baptism nor gave any evidence of having been won away from the belief of his forebears. Is not this extraordinary? And does it not reveal to us the prodigious proportions of the task which confronted Boone and his helpers? If years of effort and affection had failed to win Wong, how could the turning of the hearts of four hundred unknown millions be accomplished?

What, then, one wants to know is, why was Wong Kong Chai so slow to hearken to the words of Life? If this can be understood it will be less hard to see why all Chinamen are slow to attend, and why, after seventy years of effort, our converts are counted by the hundreds rather than by the tens of thousands.

The explanation is to be found in the singular conservatism of the Orientals,—so well typified in Wong. To have broken with China's past would have been a fearfully serious act. Christians, with their faces set always towards the future, believing as they do in a Gospel of change—on from glory on to glory—can alter their opinions on many mat-

ters without violating their theory of life. Of the Chinaman this cannot be said. Instead of viewing life as a chance to make the world better—to improve on the past—he sees in it a chance to prevent any change, to do all he can to prevent things from becoming different from what they were in the days of old. In fact, to him the whole trouble with the world is that it *has* changed, and is no longer what it was in the days of Yao and Shun. The best that the individual can do is to oppose any further change, and thus to keep the world from going further down hill.

To Wong, then, the *best had been.* His whole conception of values was one according to which change in itself was harmful for the simple reason that it would remove the already too much altered world further away from the ideal condition in which it once was. In connection with this one can see how catastrophic the recent political revolution has been, and incidentally how incompatible with the Confucian point of view a republic is, since the very genius of a republic lies in its being an arrangement whereby, through periodic changes of laws and officers, a more and more satisfactory government may finally be obtained. The great Shi Huang Ti, China's first Emperor, who lived about two hundred years before Christ, found that all his plans were defeated by this same spirit of conservatism. He wanted to change things, and he did change them in many ways. He built the Great Wall and organized a new system of government, but at

every turn he found that the Confucian precepts against change thwarted him. So incensed did he become with the change-nothing attitude of his people that he tried to burn up all the books in which this suffocating doctrine had been taught. But Shi Huang Ti was not great enough to oust Confucius. It has remained for The King of Glory to do this. The story of the great Tsin conqueror is the most suggestive one that can be found. It illustrates right royally the inveterate conservatism of the people.

Remembering this point of view, ground into him by the teachings of ages, one can see the spirit which dominated Wong and kept him from turning to Christ. Had he been anything but a Chinaman one is led to believe he would have done so long before he actually did. Further, it must be remembered that it was this spirit of hyper-conservatism which dominated his family and made ostracism and persecution the inevitable outcome of his making any important change in his life.

It is quite impossible for us to realize the significance of all this in the eyes of those to whom our missionaries preached, and to understand how great was the sacrifice which they asked converts to make. It was no mere matter of being baptized. It was a matter of giving up family and friends and honor! Aye more, of outraging the feelings of one's ancestors; of insulting China's incomparable past!

It was then a desperately serious matter to poor Wong, this question of whether or not he should adopt the faith of his friend and benefactor. One cannot wonder that he did more than hesitate, that he even left Dr. Boone shortly after his return from America in order to return—reluctantly to be sure—to his parents at Amoy.

His day of deliverance, however, was not long in coming. His parents were gathered to their ancestors during one of the numerous epidemics which visited the land, and being left alone he went post haste to Shanghai. There he joined the Boones, and after some time, so greatly did he feel the call of the Master, that, defying the customs and conventions of the centuries, he asked for holy baptism. This, as we have said, was administered in Easter, 1846, a day of great moment in the history of our work. Of his subsequent career we have not the space to speak. Suffice it to say he was ordained priest in 1863, and became an honored leader in the Church.

The story of Wong Kong Chai has been related at such length because it illustrates the problem which confronted the youthful Church. Things have changed in China since those days beyond belief—change is no longer anathema. The adoption, as has been pointed out, of a new form of government, is in itself a change of such proportions, and does so definitely constitute a negation of the whole Confucian theory, that lesser changes such as a single individual's changing his

faith are insignificant. But in the forties, and up until recent days, turning away from the faith of one's fathers in China meant more than we can realize.

Such was the task before the infant Church, and bravely did it set to work. As has been said the missionaries were content at first to worship at the Consulate Chapel, and in their own rooms. "Parish work" was, of course, impossible for the obvious reason that there were no parishioners. How to get this necessary item was the problem, and, heeding the instructions given him by the Board, the Bishop started out to teach the young.

Educational Beginnings. One can not but feel that the work in Shanghai was begun more scientifically than in many places here at home. How sadly have we neglected the axiom that the Church depends for its strength upon the training of the young.

"I have determined," wrote Boone in '46, "to place Sunday Schools first and children next." Following up this determination he organized a boys' school. The ladies of course thought that he should have started with a girls' school. In how many of the dioceses in America have there been heart searchings over this dilemma? Which shall come first, a boys' school or a "female institute"—as they used ponderously to call them. At all events, Boone believed in beginning with the boys, and started to transform a warehouse at the back of his dwelling into an institution of learning.

In those days it was easier to get a school than scholars, therefore the first problem confronting our educator was that of how to corral students. The people were afraid to leave their children for the necessary length of time to the imagined severities of foreign teachers. Who could tell what they would do to their darlings? They might be taught the wisdom of the West, but would that mean that they would also abandon the superior wisdom of the East?

The chief difficulty lay in the fact that Boone, having profited by experience in Batavia, saw that it was a waste of his time and the Church's money to get boys for a short time, since, after giving them a good start, he would lose them at the very moment when it became possible to influence their lives. Therefore he decided not to accept any pupil until the parents had given satisfactory bond to vouch for his remaining in the school for ten full years.

Many were the disputes and debates which this decision created. At times it looked as if it would make the school an impossibility. But the Bishop and the two Clergymen with him, Mr. Graham and Mr. Syle, tactfully assisted by Miss Emma Jones and Miss Mary Morse, finally persuaded the parents who were really interested to take the risk and send their boys.

After a daring few had taken the step—Chinamen being in this just like Westerners—many fell into line, and soon there were more applications

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than could be met. One incident, however, deserves to be related since it illustrates the unexpected problems which the workers were constantly encountering. It was in connection with the case of a man named Foukien, whose sons the School wanted as pupils, but who had raised an unusual number of objections. Finally, after much bickering, when they thought that all had been arranged, in walked Wong to the Bishop's study and propounded this one last objection:

"Now that Foukien will write (*i. e.* make the bond) only one thing more he wants to know." "What is that," asked the Bishop. "Why, he says that his oldest boy is sixteen years old and is engaged to be married when he is twenty. Therefore, before his ten years have expired, he will have two or three children. What will Bishop Boone do in that case?" The Bishop promised that the progeny would be cared for and the expectant grandfather, with a most anxious heart, signed the dreaded pledge.

Of another woman who had been with difficulty persuaded to sign the ten-year bond for her son one of the workers wrote:

"I have a waiting woman who is a widow, and she had two little boys in the school. The poor woman got her head filled with fears that her children were to be transported to America, and said she could not sign; however, when the men overcame their scruples, she came forward too, and,

with the manner of a person who was signing a death-warrant, made her mark on the paper."

Thus, in the spring of 1846, the Church's Educational work began in China. It remains for a later chapter to tell how it grew and grew until it has reached the splendid proportions of St. John's at Shanghai and Boone at Wuchang, together with the preparatory schools scattered along the banks of the Yangtse from its mouth to the trade school at Ichang.

Miss Emma Jones and Schools for Girls. Two names connected with this work should especially be held in high regard and grateful memory. Miss Emma G. Jones, who went out in 1845 and remained until 1861, and Miss Lydia M. Fay, whose service in the field lasted from 1851 till her death in 1878. Many others there were who rendered high service, but to one who reads the records of those days it would seem as if these two were the foremost and wisest workers.

Miss Jones was one of the two teachers in the original boys' school, the opening of which has just been described, and for the first five years she was its superintendent. Time and again she pleaded for relief so that she might open a girls' school—the dream of her life, but it was not until Miss Morse came back from a long furlough, bringing Miss Lydia Fay with her, that Miss Jones was able to do so.

It was in 1851 that educational work among girls was begun, and Miss Jones was the pioneer. After

her departure in the years of depression which ensued when our States went to war with one another her work was closed down, but what she had established was not lost since after conditions had improved everything was re-established, and we can think of Emma Jones as the founder of our work for women in the Orient.

Miss Lydia Fay. The other woman referred to was one of extraordinary calibre. Miss Jones was a plodder and laid the heavy foundation stones. Miss Fay was a brilliant originator and withal one of the ablest missionaries we have ever sent out. Referring to the Chinese language in his book on "China and the Chinese," Dr. Giles, professor of Chinese in Cambridge University, says: "Speaking of women as students of Chinese, there have been so far only two who have really placed themselves in the front rank. It gives me great pleasure to add that both these ladies were natives of America, and that it was my privilege while in China to know them both. In my early studies of Chinese I received much advice and assistance from one of them, the late Miss Lydia Fay."

For twenty-seven years this remarkable woman spent herself in the Master's service in China. Only one short vacation did she ever take, and that after twenty years of work were behind her. Her faithfulness, her skill as a teacher, her level head and her zeal made of her one of the master builders of the work in and around Shanghai. Her words about prayer have been often quoted: "I went to

China praying continually that God would make me instrumental in leading one native youth to the ministry of reconciliation," and she loved to give it as an evidence of answered prayer that she lived to see four of her pupils laboring as priests among their own people, while, since her death in 1878, six more have been ordained.

Chinese Children's Characteristics. And now a few words about some of the mental characteristics of the children who attended the schools, since one can not know much about a school's problems until one understands something of those who attend it.

The writer once heard an Oriental tell of a deep religious conviction—of a vision of the meaning of life—having come to him at the age of ten. It seemed preposterous, and yet in some way or other the child in China does seem to reflect more seriously than the child in America. They are typical boys and girls to be sure, with all their pranks and games, and yet, to many of them come moments of more serious thought than, so far as the writer has observed, come to our own children. Imagine, for example, an American child of ten writing like this. The words are taken from an essay sent home by Miss Jones as a specimen of what her pupils were capable of:

"The only hope which they cherish, is that China may be enlightened, and turn to be a Christian country, and that its people may share the blessings which they themselves enjoy. Now this is the hope that all Christians have, and shall we, who are the

objects of their hope, waste the money which they subscribe in desiring merely that we may get a fortune by means of the education which we receive in this school, and make their ardent desire of no effect? We ought to know better than that, after being under the instruction of a Christian teacher for years. It is our duty to learn to be good, and then with all our power to do or to help others to do good."

According to Miss Jones this was not an extraordinary case. There were others quite as remarkable. Whether it means that the Chinese mind matures earlier than the American, one hardly dare say. At all events, it shows us how different was the task which confronted our pioneers from anything they had experienced before.

Of the other peculiarities of the children, such as their great power of memory, their studying out loud, their devotion to duty while engaged at it, it is not practicable to speak here. What has been said has been merely to introduce in some measure the atmosphere of the school behind the Bishop's dwelling.

Education in China. In those days it should be borne in mind there were no schools—in our use of the word—in the land of Sinim. It was so difficult to acquire the elements of learning, *i. e.* to learn the characters well enough to read and write, that by the time that accomplishment had been gained the students felt good and ready to rest on their oars. Some one has said that a Chinaman spends his youth

learning the characters and the rest of his life trying to remember them.

The demand, in those days, for Western schools, was tremendous. It is perhaps not so great now. The Chinese Giant has awakened and the whole educational order has been changed, but in Boone's days schools of practical value were unknown. This is worth noting since it shows not only how great a need the Church had undertaken to meet, but likewise how violent a shock to the natives Miss Jones' and Miss Morse's modern methods must have been. In fact when they undertook to teach according to Western methods they were doing something quite as revolutionary and quite as opposed to ancient custom as the clergy were attempting when they preached Christ Crucified. This fact should be borne in mind, since the recent revolution was made possible by the introduction of Western learning, and, therefore, we may say that in part it had its beginning in the warehouse behind the Bishop's residence. Miss Jones, Miss Mary Morse, Miss Fay and their fellow laborers were among the founders of the new Chinese Government!

Translating for the Mission. Educational work was not the only side issue with the Bishop. Cares and responsibilities of all kinds fell upon him. Almost immediately after he left Shanghai he realized that his force would be trying to make bricks without straw until they possessed a catechism, a form of service and a New Testament in the Shanghai dialect. To these matters he ac-

cordingly devoted a considerable part of his time. The catechism came out first, and next, the form of service. It is a commentary upon the spirit of the times in England and America that when the good Bishop wrote to England asking the authorities of the "Prayer Book and Homiletical Society" to enter into an agreement with him whereby the American and Anglican workers (the latter being represented by Mr. McClatchie and six others of the Church Missionary Society) might be provided with a uniform Chinese Prayer Book, he was told in reply that such changes as would be necessary to bring the English and American books into harmony involved the sacrifice of "principle"![1]

Though not successful in this attempt, we can in a way call this move of Boone's the first of many subsequent ones towards the founding of the Chung Hua Sheng Kung Hui. In fact he wrote in 1846 in connection with this subject: "I suppose that all Churchmen, both in England and America, will sympathize with me in the wish, that when in the Providence of God the time shall have arrived for committing our work into the hands of native Bishops, that all in China who may have been gathered into the Christian fold by the Missionaries from the Church of either country, may unite and form one Church."

The demand for a revised translation of the Scriptures was met in a very satisfactory way. A

[1] See *The Spirit of Missions,* Vol. XII, pp. 225-268.

committee composed of representatives from several mission boards was appointed. Workers from Hong Kong, Canton, Amoy, Ningpo, Foo Chow and Shanghai were among those included. To each was given a different part of the New Testament to render in Chinese.

A standard version was needed. There were already three in existence, Morrison's, Gutzlaff's and Medhurst's, but inasmuch as they gave different renderings of important passages a new one was needed to take their place and to be a general source of reference for the representatives of different Churches.

When one remembers how much the clergy referred to the *ipsissima verba* in those days; how to the English the English words of the English version had become veritable standards of orthodoxy, he can see how vital a matter it was to the missionaries at that time to have a standard version of the Bible to which all could refer questions of dispute. What—for illustration—would have happened in England and America in the early 19th Century if there had been several versions in circulation, each of which used a different word for "God." In Chinese the idea of "Deity" could be expressed in different ways. In fact the English, American and Roman missionaries each used a different term. Which should be taken as the standard? This and other serious problems confronted the translating committee. The history of its activities is long and involved and of interest

only to the specialist, but these bare facts should be remembered in order that the reader may possess some idea of one of the hardest problems which had to be solved by our Bishop.

"Out-station" Beginnings. Or turn to another side of the work. Take the matter of establishing out-stations. Clearly the missionaries could not be content to remain in Shanghai—they had to extend the bounds of the Kingdom. And yet to do so was not easy since beyond the city gates was practically forbidden ground. They were permitted by the government to go on excursions, provided they were not absent from Shanghai more than twenty-four hours, but this was not enough to make practicable the founding of new out-stations.

The Reverend Edward W. Syle, who was in the field from 1845-1861, and whose diary preserved in *The Spirit of Missions* is the best record we have of the times, gives us a good picture of what little they could do.

"On invitation of Dr. Lockhart, (medical missionary from the London Society,) I accompanied him in one of the frequent excursions, which he and Dr. Medhurst are accustomed to make, for the purpose of distributing books and tracts through the surrounding country. In order to comply with the consular regulation, (which limits the time, during which a foreigner may be absent from Shanghai, for the purpose of travelling inland, to twenty-four hours,) we got into a boat at about midnight, took what rest we could, while the boatmen sculled

A CONFIRMATION CLASS AT AN OUTSTATION

AN OUTSTATION CHAPEL

steadily through the winding canals, towards our point of destination, the city of Chingpoo, distant about thirty miles. Nine o'clock next morning found us at the foot of a few hills which are the only ones that break the monotony of flatness for many a league, in this region. A walk of five miles brought us to Chingpoo, and there we distributed great numbers of tracts, etc., finding it difficult to pass through the streets with sufficient rapidity to prevent our being borne down by the crowd which followed us. Our books were generally received with great civility, nay, with an appearance of courtesy, which afforded a striking illustration of the general attention paid to the cultivation of good manners. In a few cases they were taken with an ungraciousness which reminded me of the manner with which the tract-distributor in Christian lands is sometimes greeted; but in only two or three instances were they positively refused."

This is but a sample of the "out-station" beginnings, but it at least reveals the limited extent to which the workers could go in the early days beyond a "treaty port." And yet it was from these small beginnings that there has since emerged a splendid Church throughout the Valley of the Yangtse. The first permanent establishment of work beyond the city limits was in 1857 at Sinza, a suburb north of Shanghai. In the next year Zang-Zok was taken on for a while and then Chefoo in '61.

Medical Beginnings. It took many years of patient struggle to get medical work started. Time and again

appeals were written to the Foreign Committee, to friends, to anybody who seemed hopeful, asking for a doctor to start the ministry of healing. A little taste of what could be done was had when the Bishop's brother visited the mission. As a physician he rendered no little help, and the poor people flocked about him wherever he went begging for help. After he had gone the missionaries were not a little embarrassed by continued appeals from people who could not understand why they could not heal them just as well as Dr. Boone had.

This important phase of gospel propaganda was not really begun until 1855, when Dr. Fish came out, opened a dispensary and did great things—for awhile. But alas! a civil offer tempted him and he yielded. Then followed another period of sterility, until the coming of Dr. Bunn in '74, who was the real founder of our medical work in China. Strange as it may seem, Dr. Bunn did not remain in Shanghai where everything else had begun, but went up the river and started in Wuchang, where he remained and labored gloriously for five years. Medical work in Shanghai was curiously slow in getting started. Not until 1880, when Bishop Boone's eldest son went out, were permanent foundations laid.

Why is it so hard to get doctors to volunteer? When we read the foregoing we perceive that of all phases of work medical was the last to be established—very much the last. Today, to a certain extent, the same condition prevails. Our physicians

work their hearts out waiting for help. It is not as if the work were undesirable, for physicians have enormous scientific opportunities and "sure pay" for their labors. In no field does the attraction seem greater. To a medical man, to the kind that is not in it for the money, and there are many such, to one who wants a chance to do thorough and skillful experimentation, it is hard to imagine a more alluring chance than is presented in oriental lands. And yet volunteers do not come forward today any more than they did in the forties and fifties. Surely doctors are not more subject to nostalgia than others!

The First Girls' School. One last word about the laying of foundations. Long and patiently did the women workers have to wait for the days when they could start a girls' school. As was seen, their energies were fully occupied with the boys' school. Appeal after appeal went out for some one to relieve Miss Jones and Miss Fay so that they could take up work among girls, but it was not till '48 that they found the opportunity.

Mr. Syle in his diary tells thus of the arrival of the happy moment: "Shanghai, May 8th. This day we count an era in the progress of our efforts here. A little girl has been bound to Miss Jones for a term of years—to be, as we trust, only the first fruits of a numerous school. Besides this, the ladies of the Mission paid a visit to the females of the Wong family, who are our near neighbors, and were received with much freedom and interest. This

day's events I regard as an effectual breaking the ice in the matter of instructing girls and women here."

Thus began that most occidental of all our oriental undertakings, educational work among women. Confucius and the other wise men of the East had made remarks to the effect that to educate women would be to cast pearls among swine, so that this phase of the undertaking was perhaps the most revolutionary of all. Had it begun, as have some of our modern American institutions of learning, with an abundance of money and splendid buildings, China would probably have been shocked through and through, perhaps so much so that what little welcome was extended would have been withheld. As it was, the first schools for girls were so insignificant that few realized their significance or whereunto they would grow.

Sixty-five years have seen great changes in China. Things that were once little have become large, and things that were once insignificant have now become signs of approaching dawn. Let us remember those early days as days of little things; as days when the workers were so few that the arrival of one new man or woman was an event of stupendous importance; as days when the death or departure of one of the force made them wonder whether or not they would be able to continue in the Lord's garden. The days which were to follow were to be such as always follow after the sowing of seed in difficult soil. They were to be times of

small returns, of anxiety, of depression and often moments of despair, but in the end, as we know, all turned out well, and of the happy ending we shall hear in later chapters.

EBB AND FLOW

CHAPTER III

EBB AND FLOW

This chapter must be more or less statistical. It deals with a period in which many things were done, and many undone, and, all in all, covers the least interesting period of the work.

The seed had been sown, and the years in which returns were to be waited for had to be endured. If the reader knows anything about fruit farming, he knows that it takes time to get results. One must wait till the trees become productive. Even so in China they had to wait for the trees to grow large enough to bear fruit.

To carry the metaphor further, just as in farming, frosts and blights often occur, delaying beyond ordinary expectation the process, so in China unexpected difficulties arose and tried mightily the patience of the laborers. On some occasions so serious were the difficulties that the missionaries feared that all was lost—that their fruit trees had been utterly ruined. One thing would come up after another. In '64, when the great Bishop died, the very world seemed to have come to an end.

The Years of Trial. Consider, for example, this series of events which lead up to the death of Boone. Miss Morse had had to give up and go home in '52, and was followed by Miss Wray in '55. Dr. Fish, upon

whom all the medical work depended, and Mr. Pointer left in '56, and Mr. Liggins, a recruit of great promise, went to Japan in '59. Mr. Yokum was the only one to go in '60, but '61 was a disastrous year. Miss Emma Jones, a pillar of strength, Mr. Syle, who had become invaluable, Mr. Purden and two lay volunteers named Doyen and Hubbell all went home, and up in Chefoo, where the Bishop wanted to establish an out-station, Mr. Parker received the crown of martyrdom at the hands of a mob. In '62 two more deaths occurred, Mr. Keith's and Mrs. Smith's and the latter's bewildered husband left in '63.

To one who remembers that the staff was small the news that these disasters resulted in nearly shutting down the work should not be unexpected. Constructive educational work was suspended; of medical work there was none. All that remained were the evangelistic laborings of two clergy, one an American, Mr. Thomson, and one a native, our friend Wong Kong Chai. Whenever one thinks about the Church in China these two should be remembered. They weathered a storm of surpassing violence, they stood by the ship. To them and their cheerful courage the American Mission owes more than it can ever repay.

There were other heroes to be sure, but they were not called on to endure what these two did. Miss Fay had taken up work in the Church Missionary Society School, and Mr. Schereschewsky

had gone to Pekin, where he was busy translating the Bible.

Causes of the Difficulties. A combination of circumstances was responsible for these untoward happenings. The American Civil War gave the first serious blow to the mission. As was pointed out, Southern Churchmen, especially South Carolinians, had contributed loyally and largely to the China work. Naturally, now that the Church in those States became the Episcopal Church of the Confederate States, whatever moneys were collected in the South would go to the Southern Board of Missions. Under the stress of circumstances, as a matter of fact, they were unable to inaugurate work in China—but that is another story.

All support therefore from below Mason and Dixon's line was lost to the Board, and, strange as it may seem, the Bishop in Shanghai whose sympathies were with his Southern brethren, was dependent upon their Northern adversaries for his work. As an illustration of how serious this was, it can be stated that almost half of the scholars in his boys' schools were directly supported by congregations south of Richmond.

In addition to this difficulty at their base of supplies, there were troubles in China. That queer affair called the Tai Ping rebellion was convulsing the land. A lowly born man by the name of Hung Hsiu-chuan had had dreams and seen visions in the which he was commanded by the Almighty to exterminate devil worship from the land. About the

same time he had happened upon some Christian tracts. He put the two together and interpreted the former in what he thought was the light of the latter and forthwith formed a society, called the Shang Ti Hui, or Society for the worship of the Almighty. Backed by his followers he instituted a crusade, much, one is ashamed to admit, like some of the crusades of the Middle Ages.

Hung may have meant well when he began, but from mere idol smashing his rapidly growing crew turned to open political rebellion and, before they were suppressed, set China aflame and caused the death by fire or sword or famine of untold multitudes.[1] The province of Kiangsu, in which lies Shanghai, in no way escaped from the horrors of this reign of terror, (it lasted from 1850 to 1864,) and as a result many things which might have been attempted were left untouched. It might be mentioned that it was at this time that the hero of Khartoum acquired his soubriquet of "Chinese Gordon," since he had much to do with putting an end to the rebels and their government.

It may well be seen, then, how great were the obstacles which thwarted the plans of the few missionaries who had remained. It will also be seen why the sixties were lean and lonely years, and the seventies days of small things.

Bishop Williams. But the dark is not the only side of any shield. Disappointments there were many, and

[1] See for account of this Pott's "Sketch of Chinese History," Chapters XIX and XXI.

the workers were few, and yet, to return to the metaphor, one by one the fruit trees became sturdy and buds appeared on their branches. Perhaps the best way in which to understand how the work developed in these two decades is to center it around certain figures and institutions. To begin with, Bishop Williams stands out so clearly that he provides a focus from which to start.

Channing Moore Williams, a Virginian, had come out in '56 and had shown himself at once to be an adept in winning the hearts of the Chinese. He never was a statesman, and as an executive he did not shine. In fact the material side of things went rather to rust under his administration in Japan. He was, however, a great lover of humanity, one of those gentle, humble souls whose very gentleness commands attention. Some men are so aggressive as to be quite insignificant. Williams lacked official aggressiveness altogether and yet became a great power for righteousness. As an illustration of his humility there is still shown in Tokyo the room in St. Paul's dormitory in which the old Bishop lived, and which he wanted to exchange for a student's much smaller room, because he felt the student needed air and sunshine more than he.

After the death of Bishop Boone the Church in China had been without a head for two years. Rumors of another change of base were in the air, due, in the first place to a statement in a letter from a worker in Canton that the majority of missionaries felt, that given equal opportunities for doing good,

it was wiser to work in that climate which was healthiest. And due, in the second place, to an editorial comment on this in *The Spirit of Missions,* which said: "Bishop Boone was in favor of going northward and our two missionaries now in China, the Reverend Messrs. Thomson and Schereschewsky are in favor of making Pekin the headquarters of our mission and the see of the successor to Bishop Boone."

Fortunately nothing resulted from these murmurings. The valley of the Yangtse has proven abundantly that it is the center of China in more ways than the geographical, and moreover, another change of base and another abandonment of work would have come as a heavy blow to the supporters at home who had often been disturbed by the apparent impermanence of the work.

At the Convention of 1865 Mr. Williams was elected Bishop of China and Japan. This needs a word of explanation. The new Bishop had gone out to work in China and had spent his first years there, but had been transferred to Japan in '59. Thus he was cognizant of conditions in both lands, and, inasmuch as the exchequer was not overflowing, it was decided to save money and make Williams bishop of both the Sunrise and Middle Kingdoms.

Obviously to be in two places so far apart as China and Japan at once made heavy demands upon the new apostle. To read of his endeavors to do all that was expected of him is like reading about

the journeyings of the first Apostle to the Gentiles. Now in Tokyo, now in Soochow, now in Nagasaki, now going all the way from Osaka to Wuchang to spend a week there and then rush back—thus this modern St. Paul went about his work. Intensive cultivation, so much of a fad in these days, was to Williams quite out of the question. His only course was to scatter seed as consistently as possible, and never to lose an opportunity, whether on shipboard, in a wagon or in the midst of his flock, of telling the good news.

Such was the episcopate of Channing Moore Williams from 1866 until, at his request, he was relieved of the oversight of the work in China in '77. He had asked that this be done in '74, but no one could be found brave enough to take even half of his burden till three years later.

During these years his chief helpers were Mr. Thomson and Mr. Schereschewsky, whom we already know, Reverend Robert Nelson, than whom China never had a better friend, his ministry there lasting thirty years, Augustus Höhing, the founder of the Hankow work, Samuel R. J. Hoyt and William James Boone, who had been appointed at the same time; Dr. Bunn, the founder of our medical work, and last, but far from least, Miss Fay, who continued her wonderful career until her death in 1878.

Beginnings at Hankow. Of the actual accomplishments of Williams' episcopate the first place should be given to the establishment of a station at Hankow. This

was so great an event that a date should be given. June 22nd, 1868, was the exact time when the station, whose very name now suggests such large things, was opened. The incidents surrounding this event were simple enough. The Bishop made up his mind after laborious tours of inspection to many points, that he could not afford to leave Hankow and Wuchang unoccupied. There were many places where work "just had to be started at once or a great opportunity lost," (how familiar those words sound to us!)—there were lots of such places—but Hankow seemed to be the most important. How clear was his vision! Accordingly to Hankow he went, and with him he took Mr. Höhing and Mr. Yen who had just been made a deacon, and there they settled down, and there they laid broad and deep the foundations of the diocese of Hankow.

Yen. Of Mr. Yen one would like to speak at great length. Probably no Chinese presbyter was ever more venerated than he. Educated in the little school at Shanghai and then at Kenyon College, he had taken advantage of every opportunity and had become in time a scholar of considerable ability. Of his gentleness and dignity, of his learning and zeal, all who knew him spoke enthusiastically. From 1868 to 1898 he ceased not to preach Christ and Him crucified to his brethren in the great land of Sinim. It is told of him that when first he applied to be taken as a candidate for Orders the Bishop had told him that he had no money wherewith to help him. The story goes on to relate how he

A CHINESE CHRISTIAN PRIEST WITH PART OF HIS FAMILY. THE REV. LIEO YIN TSUNG, HANKOW

at once obtained a lucrative position as interpreter at the British Consulate and remained there until the Bishop could provide for him, and then, at great monetary sacrifice, gave up his well-paid position and accepted, as his Master had, poverty in order that he might the better serve his fellow men.

Boone College. The two chief happenings at Hankow were of course the beginning of medical work and the founding of what has since become Boone College. It was in September, 1871, that the latter took place. Named after the great founder of the work, the Bishop Boone Memorial School, situated in the Wuchang compound, had begun propitiously with three pupils—the oriental as well as the occidental loves that number. Its early days were, like those of all unendowed schools whether in Wuchang or elsewhere, days of struggling to survive. But courage was never lacking, and the fight was always well maintained, and today it has become one of the proudest offspring of the American Mission—but that is for a later chapter to relate.

In this connection mention at least must be made of the Jane Bohlen Memorial School for girls, since, though it was not begun as soon as the boys' school, it was projected at the same time, and its origin should therefore be similarly dated.

Dr. Bunn. The other event of moment was the coming of Dr. Bunn, our first medical missionary to China. The first doctors under the Board went to Liberia in the mid-forties; they were T. S. Savage, who was also a priest, and George A. Perkins. Japan had re-

ceived her first physician from us in 1860, so in things medical China was far behind her. Mr. Thomson had, to be sure, opened a hospital at Shanghai earlier than this, and there had been the short service of Dr. Fish, but to the upriver station belongs the honor of having the first permanent missionary doctor, and China's medical missions cannot be said to antedate 1874.

One naturally asks at once why Dr. Bunn did not settle at the older station instead of going to the scarcely settled inland point. The explanation is to be found in the fact that there were several physicians already in Shanghai, while not a single one was to be found in Hankow or Wuchang. That one was badly wanted at the new station is evidenced by the fact that or ever he had disembarked Dr. Bunn was importuned by would-be patients, many of whom had eagerly, and almost in tears, been praying that nothing untoward might befall him on the journey.

It has been the universal experience of medical men that their methods are distrusted by foreigners. Just as the child dreads a doctor here at home and trembles at the sight of his paraphernalia, so natives in mission lands shrink from them. Dr. Bunn's early experiences were no exception to this rule, and many were the tales that spread about his infernal instruments of torture and his cutting up children to made medicine out of their quivering remains. It took great patience and tact, and above all entire willingness to let anybody and everybody

inspect anything and everything he had or did to assure his safety during the first months. However, the people soon found that Bunn was no ogre or child-killer, but rather a gentle, lovable friend, and before many years had passed no man in the neighborhood was more revered than he.

Naturally, the aspiring physician felt he must have a hospital. Much of the work could be carried on without one, but something had to be provided for those unfortunates who came to him and who had no homes to which to return. To meet this necessity, at first a temporary building was put up in the Compound, but in '78, just after his wife had died, Dr. Bunn rented a house and opened a hospital for women and children under the now familiar name of the Elizabeth Bunn Memorial Hospital.

Progress at Shanghai. So began the two most important phases of our institutional work "up the river" in the days of Bishop Williams. In the meantime in the neighborhood of Shanghai the Church was beginning to recover from the depression which had made the '60s such dark days. It is only fair though to the fine old soldier of Christ, Mr. Thomson, to say that even when things looked to those at home darkest, he had written cheerfully and protested vehemently against any expressions of discouragement.

Miss Fay had reopened the boys' school—the forerunner of the now proud St. John's, and a theological department under the name of Duane Hall and Divinity School was added. Thus the beginnings of a university were laid down. In addition

to these educational activities Mr. Thomson's embryo hospital had helped 15,000 sufferers in one year, and last, and most important of all, the evangelistic work had been so pressed forward that several outstations were opened.

Bishop Schereschewsky. Before bringing this part of the story to a close something must be told of the other leader, Bishop Williams' greatest coadjutor and ultimate successor, Samuel Isaac Joseph Schereschewsky. As his name rather boisterously proclaims, this good man was by birth a Russian Jew. After a youth of hard study in Russia he had emigrated to America and been well trained in a Presbyterian Seminary in Pennsylvania, and subsequently in the General Seminary in New York. In '59 he had heard Bishop Boone appeal for men and had gone to China with him. On arriving he quickly gave evidence of remarkable linguistic gifts, setting to work to learn the Language in a way that made him a marked man. Frequently we are told he would not go out-doors for a week, so engrossed would he become in his studies.

From 1862-1875 he lived in Pekin, as has already been pointed out, bringing all his native Jewish, and his acquired Greek and Latin and English knowledge to bear upon the task of rendering the Bible in China's official language, Mandarin.

On the resignation of Williams in '74 Schereschewsky was elected Bishop of China, but the godly man sent back an honest *nolo episcopari*. He felt that the scholar's life was the only one in which

he could do well. A Mr. Orrick of Pennsylvania was then called upon by the House of Bishops, but he too felt that he was not fitted for the undertaking. Upon this the Electors fell back again upon Schereschewsky in '77 and put the matter before him in such a way that he could not decline. Accordingly he was consecrated—in Grace Church, New York, since he was at home on furlough—in October of that year.

Inasmuch as the episcopate of Schereschewsky falls within the scope of the next chapter, it had best not be dealt with here. The student of China's history, however, should have a generous picture of this great man and it cannot be better procured than by quoting an account of him given by the widow of the second Bishop Boone:

"It was my very good fortune to meet both the Bishop and Mrs. Schereschewsky in London in 1878, while they were *en route* to China and my husband and myself were coming home. We spent about six weeks there and occupied ourselves in sightseeing. I recall my gratification in having so tremendously well informed a companion in our rambles. It mattered not what we saw or where we went, the Bishop *knew* all about everything.

"One's first visit to London always includes the Zoo, and there I can see the Bishop now in memory, enthusiastically expounding the habits of snakes, pointing out their beautiful coloring; and so it was with everything historical, horticultural, or artistic, he had real knowledge of all we saw, not

ostentatiously displayed, but naturally in an ordinary conversation.

"It was the year of the second Pan Anglican, and the Archbishop of Canterbury was so impressed with the deep learning of our Bishop, that he was reported as remarking, that 'the Bishop of Shanghai was one of six really learned men in the world.' There were many and *great* services during that time, but the Bishop always avoided the procession, and we used to get what sittings we could find among the great congregation. However, he was generally discovered and a verger sent to invite the Bishop and his chaplain to 'come up higher.'"

The Story of
The Church in China

Part II

SIGNIFICANT DEVELOPMENT IN EDUCATIONAL WORK

1878-1879

CHAPTER I

SIGNIFICANT DEVELOPMENT IN EDUCATIONAL WORK

1878-1879

Purchase of the Jessfield Property for St. John's College. In 1878 Bishop Schereschewsky began a work which was destined to grow into one of the great forces for the regeneration of China. This was the establishment of St. John's College. The old mission property in Shanghai was situated in Hongkew (the "American settlement"). This part of the city was becoming the busy downtown of trading Shanghai and while a splendid field for medical work and, surrounded by a dense Chinese population, for evangelistic work, it had become unsuited for higher school work. The same causes that had made it such a busy centre had however greatly enhanced the value of the land.

It was decided to reserve part of the mission property for the work of the station centering around the Church of our Saviour and lease the remainder for a term of years. With money borrowed upon the faith of these long leases thirteen acres of ground in the suburbs of Shanghai were purchased for the purpose of establishing a college

which the workers saw was now an imperative need for the proper development of the mission work in the training up of native workers. This splendid piece of property thus acquired is situated five miles from the Bund, as the avenue in Shanghai along the river was called, and had been the country seat of a wealthy foreign merchant. It was approached by the "Bubbling Well" Road, leading out from Shanghai, on which were situated the spacious residences of Shanghai merchants, but it was itself quite out in the country and most suitable as the seat of an educational institution. The Suchow creek winds around the compound making it a perfect peninsula. A good sized house was already there which was available for mission purposes and plans were immediately drawn up for a larger building to be erected for the college. In front of the house was a fine large lawn which would have been a credit to any American college. From the point of view of the building up of the Church in China the establishment of this Church college was a momentous step forward,—while from a purely financial point of view it was a splendid investment as was proven by the fact that the Bishop was offered an advance of $4,500 on his purchase price shortly after he had acquired it.

The nucleus of the college was already established. Baird Hall and Duane Hall, the two successful schools for boys in Shanghai which had been in charge of the Rev. E. H. Thomson and Miss Fay were combined to make the new college, so

that it started out with a good quota of students. For its equipment an appeal for $100,000 was sent to the Church in America.

Wise Statesmanship. One cannot be too thankful for the wise Christian statemanship displayed by Bishop Schereschewsky in his scheme for a Christian college in Shanghai. He saw that the future interests of the Mission and its work in China demanded educated native leadership and with far reaching vision and faith he planned for the future. He builded wiser than he knew. He felt, when called to the bishopric, that translating the Bible was his special vocation—he was to have, in God's providence, many years reserved for that later—but in the meantime he was to be used as the agent for laying broad and deep the foundations of an institution which has sent out steady streams of light and learning far and wide throughout China and which was to play a very honorable part in bringing in "China's New Day." Mr. William T. Ellis says: "The International marvel of the decade is the creation of the Chinese Republic. What is the explanation? The answer is clear and unanimous—the Mission schools. If Christian schools had not been taken to China that nation would still be a mediæval monarchy—tied hand and foot to the Confucian classics. A world service of first magnitude has been done by the missionaries in transforming old China."

Laying of the Cornerstone. On Easter-Monday, April 14, 1879, the cornerstone of the first building

of St. John's College was laid with appropriate ceremonies. It was a day of much rejoicing in the Mission circle and a bright and happy company, as it always is in China on the occasion of a new work started, wended its way to the grounds from Shanghai. In his address the Bishop called attention to the importance of educating the youth of any nation and especially to the importance of training the youth of China in sound learning and Christian truth. He struck the key-note of the policy of the Mission in China when he said: "We want an institution in which to train youth for the service of Christ. I believe the true Apostles of China must be natives."

Thus was St. John's College started on its noble career. It was far from being a college yet in anything but name, but the vision and the hope were there that some day, with hard work and much help, a great school of Christian learning would be built up. In the building first erected there were accommodations for two hundred students, but it was evident that the strong desire for Western learning that was to sweep with such force over China twenty years later had not yet begun to stir in the youth of Shanghai, for there were only seventy-one admissions. It was a matter of rejoicing to the missionaries that they could give the Scholarships to the sons of Christians, as it was found that heathen parents greatly interfered with the religious instruction of the school. Up to that time however the Church had had no choice in the matter—the

pupils were heathen for the simple reason that there was no Christian community to draw from. That there were now Christian boys was also a matter of great encouragement to the missionaries because the first aim of St. John's was to provide for a native ministry of a high order.

Importance of the Training of Native Workers. It is very clear to a student of the Church's Mission in China that the Church early realized its main work to be the raising up and training of Chinese evangelists, teachers and clergy, if the Church there is to be indigenous, self-supporting, self-governing and self-propagating. It has been the strength of our work and now after all these years the wisdom of this policy is apparent in its full value. Other missions which have neglected this and which used the foreign missionary almost entirely in preaching to the heathen and then in acting as pastors to the native congregations gathered together instead of training up natives in the Christian ministry, realize now, after decades of such work, that they have a very insufficient supply of trained natives to care for and carry on the work they have so patiently built up, and in spite of the number of converts are not much further advanced in planting the native Church than when they began. The work in these cases has been dependent upon the coming out of enough foreign missionaries to carry on the work of caring for the Churches when the older missionaries have been withdrawn. When new workers failed to come not only has the work failed

to advance but they have been obliged sometimes to close up large and promising fields. On the contrary, although almost continuously undermanned with foreign missionaries, our work has made steady progress and important new fields have often been occupied, not by a resident foreign missionary but by the alert and consecrated native worker.

"I have always considered the education of youths for the Holy Ministry, and for other departments of missionary work, with a view to establish stations in the interior towns and villages to be the most important duty of the Church," wrote the Rev. Yen Yun Kiung back in 1880. Apart also from the work of educating divinity students it was found necessary to have laymen for evangelistic work if the field was to be at all covered. It was not enough to select earnest Christian men and women and send them forth untrained to evangelize. It was soon found that the untrained could not be relied upon after the first warmth of earnestness and zeal was chilled by the hard facts of evangelizing a great heathen population, and the cold indifference or hateful opposition to message and messengers. To this work of training native preachers the missionaries seriously set themselves in St. John's College and later in Boone College and then in the training schools opened as time went on for the special training of lay workers. A clever Chinese said to Miss Fay many years before this, after the Boys' Boarding School had been abandoned: "If your Mission had been carried on as begun by

Bishop Boone you would now have highly educated men to send as teachers and preachers of your religion throughout the Empire." "I trust," said Bishop Cotton of Calcutta, "that we English bishops are only the foreign Augustines, to be followed by a goodly succession of Stigands." Fired by this great hope of the future our little group of missionaries in China, insignificant in point of numbers, have had for their goal the raising up of a native ministry and a native Church.

So the dream of Bishop Schereschewsky had come true at last and St. John's was an established fact. The buildings and the scholars were there and the missionaries were dividing the teaching among themselves as best they could. They realized, however, that if St. John's was to fulfill their best hopes for general usefulness it must have men of special and scientific training. The next step was to get a man trained as a teacher to have general supervision of the college and to build up a scientific department. The aim was to make the college Christian first and then as wide in its range as would be consistent with thoroughness. It was no mean conception of the part St. John's was to play in bringing in a day of light and progress for China. Bishop Schereschewsky writing to the Board of Missions said: "There are yet in China very few who know enough of Western literature and science to seek what is offered to them. Let a change be made in what is required in Government examinations and there will be a great demand for our

teachers and schools. Shall we not then patiently abide our time and do what we can in preparing the lads under our care for our own immediate work?" The changes of later years have fully justified his faith and expectation.

New Recruits. It was a time of high hopes for the Shanghai Mission. Four new recruits,—the Rev. and Mrs. William S. Sayres and the Rev. and Mrs. Daniel M. Bates, Jr., had recently been added to the staff. Not only was the Shanghai city work developing but the country work was improving and hopeful. There was now a small chain of outstations with a native deacon or catechist resident in each, when possible to provide one, and parochial schools for the children. In this outstation work the quickest results came from the places opened because someone had heard the truth in some other place and had asked the missionaries to open a preaching hall in their native town or village. Such an encouraging station was San Ting Ko where a new chapel had been recently built and permanent work established. The work started here was the direct result of the activity of a man converted while a patient in St. Luke's Hospital, Shanghai.

Day Schools. The day schools were always a most valuable asset to Mission work. Mr. Yen wrote of them as the "real nets of our Church to catch the people." The Chinese reverence for learning has always been second to no other nation and although the old stories about the foreign missionaries kidnapping little children to take out their

eyes for the gloss for foreign photographs, and similar wild tales prevailed, there were always some who would run the risk and send their children to the foreign school where instruction was free and thorough. Through these schools the Church was usually introduced to a new neighborhood and adults would be attracted through the children. So they made a vital point of contact with the people. From these parochial day schools the most promising boys were selected for further instruction in Shanghai and many of the most gifted and zealous workers for Christ were men who had, as heathen lads, been first brought in touch with the Church through the little school room in some rented native house.

THE STRUGGLE TO SURVIVE IN WUCHANG

1879-1881

CHAPTER II

THE STRUGGLE TO SURVIVE IN WUCHANG

1879-1881

Dark Days Upriver. While the work was opening up thus brightly in Shanghai at the close of the '70's, the outlook was dark and unpromising at the other foreign-manned station, Wuchang. In Hankow there was no foreign missionary at St. Paul's Chapel and the work was with difficulty kept together. Across the river the work in Wuchang was big with possibilities but the little staff of laborers was dwindling. Dr. Albert C. Bunn and his wife had, since 1874, been enthusiastically identified with a rapidly growing medical work. He won many friends for the Mission and this branch of mission activity under his able care was proving how very valuable it was as a means of bringing the Message to bear upon the masses who otherwise stood aloof from it. Someone has said that China was opened at the point of the lancet. Certainly the work of Dr. Bunn did much to disarm prejudice and win a hearing for the missionaries. It was therefore a great disappointment when after the death of his wife he was obliged to return to America with his very sick

little son. His withdrawal followed close upon the prolonged illnesses and retirement of Mrs. Hoyt and the Rev. Mr. Boone. Again, after eleven years service in Wuchang and Hankow, the Rev. Mr. Yen had been transferred to the new work at St. John's College for which he was specially qualified and greatly needed at the time of its organization. This left the Rev. S. R. J. Hoyt alone in Wuchang and in a few months he would return to America. He had been in China for several years before this until he was obliged to retire from the field because of his wife's ill-health there. But when Wuchang was left without pastoral oversight, leaving his invalided wife in America he bravely went back to China to hold the fort for two years until someone could be found to come out permanently. Now, alone at his station, with no prospect of relief or of anyone to take up the work which he would soon be obliged to lay down, Mr. Hoyt wrote long earnest letters to the Foreign Committee urging reinforcements.

One wonders how the pathos of those letters could have failed to arouse the Church at home, All the missionaries in China recognized the importance of the Wuchang-Hankow center.[1] Mr. Hoyt in pressing its claims wrote: "Shanghai and Hankow are alike great centers of commerce

[1] It will be remembered that Wuchang and Hankow are twin cities separated only by the Yangtse river, while just across the narrower Han river is the city of Han Yang—making altogether one of the great centers of population in China. This is now a strong center of our mission work.

and this is especially a center of native enterprise. More native business is done at this point than at any other and so, besides a million resident citizens, we have an immense floating population. Our language is understood in all parts of the country and an influence is, and is to be, exerted here equal to none. Rather than be hesitating or doubtful about sustaining her work here, our Church should be pushing forward to make this, at an early day, a Diocese with a Bishop and a sufficient staff of coworkers of its own. Does our Church seek a larger field in which to labor for her Lord? Here is one ready for the harvesters; the implements are rusting for want of hands to use them."

It was pathetically true. There were, at Wuchang, boarding and day schools for boys and girls, three chapels, a hospital and a dispensary. In these last the Rev. Mr. Hoyt was, with two native partly trained assistants, keeping up medical work in addition to his many other duties. All this bade fair to be left idle and fallow with the fifty communicants and four candidates for Holy Orders uncared for unless the Church at home provided the means to send out some of the men who stood ready to come. There was no dearth of applicants at the time. At a meeting of the Board of Missions a few months before it was stated that there were fourteen candidates for foreign mission work, but with the limited means at their disposal it was possible to make one appointment only and that to Japan. The missionaries at Wuchang had already waited eight years

for a church. It was impossible to enlarge the little shanty which all that time had been a substitute for one. No wonder Mr. Hoyt sent home the challenge: "Our Church is losing grace by its lukewarmness." It is as true of the Church as of an individual. No man having put his hand to the plow and looking back is fit for the Kingdom of God.

There is something heroic about the lonely figure of Mr. Hoyt there at his post in a great heathen city realizing the opportunities for great victories for the Cross—watching one by one his fellow workers forced to lay down their arms of war at the call of death or disease—until it looked as if there was not only to be no advance forward but as if the Church must lose what little ground she had gained after twelve years of earnest struggling service. But the spirit of the man was shown in his letter to the Board Secretary: "Do not think that I feel discouraged. I shall not lose my faith in my Church until she has proved herself callous. Even then, doubtless I should be more disposed to question my own right of judging. I believe God will answer the prayers of those who are earnestly supplicating Him. Perhaps some of us are too prone to pray to the Church, rather than to God, to supply our needs; but there are, I am sure, in the Fold of Christ, many who pray to God to breathe the breath of life into the body of His creation and their prayer will be heard."

So hung the life of the Church in Central China by a single thread. Almost wiped out as in other

parts of the world again and again, yet it could not die, for unlike the other Chinese religions by which it was surrounded, it held forth not doctrine alone but Life.

Meanwhile the pleading call from the field was for "a double team to pull the heavy load" at Wuchang, and in response to the Church's appeal to save Wuchang, the Woman's Auxiliary, to its great honor be it said, raised the money to send out a new worker.

Sayres Saves the Day. The Rev. Mr. Sayres, one of the new men in Shanghai, went with his wife to Wuchang in the summer of 1879 for a holiday trip by steamer up the Yangtse. They were greatly impressed by the urgency of the situation in view of Mr. Hoyt's approaching departure, and by the encouraging outlook in Wuchang and its possibility for development into a strong center. The result was that at their own earnest request Mr. and Mrs. Sayres were transferred to the upriver station to work in company with an expected recruit who had offered himself. In addition to these new workers a consecrated communicant in America had assumed the continuous support of a lady teacher for the Jane Bohlen School for girls, so long without a head. Miss Josephine Roberts of Brooklyn, New York, (afterwards Mrs. F. R. Graves,) who had been under appointment for some time waiting the raising of the necessary funds, was sent out to take charge of this neglected work for girls.

Brighter days seemed about to dawn for Wuchang. Yet in spite of all the encouragements immediately in prospect that important station had yet to undergo many trials and discouragements and was to wait eighteen years longer before it was adequately manned.

Mr. Hoyt Retires. It was with a sad heart that Mr. Hoyt left Wuchang in March after ten years of service at that center. "Dear old Wuchang," he had written a few weeks before, "my heart is already beginning to ache at the thought that I shall have to leave it so soon." The *Spirit of Missions* in commenting on it said: "Surely such devotion as Mr. and Mrs. Hoyt have shown and the cause to which in good faith they consecrated and would have given their lives except for providential circumstances, should never cease to be remembered and appreciated by this Church. Where, humanly speaking, would this grand work have been had not the Rev. Mr. Hoyt offered two years ago with the consent of his devoted wife to leave her and all that he held dear and go back to China to 'stand in the Gap.'"

Mr. Sayres took vigorous hold of the work laid on his willing shoulders. A heavy bereavement fell upon him within two months after his reaching his new station in the death of his wife, but he pressed bravely onward. "Mr. Sayres feels that his life is now more than ever consecrated to the work here," wrote Mr. Hoyt just before his departure. Fortunately there was a growing and encouraging work to absorb him. His letters to America were full of

enthusiasm and consecration and his days were busy and full. He writes: "At every communion we have had twenty and forty communicants whereas it is only six years ago that there were but seven communicants." The Bishop came in March and confirmed a class of forty-three and the Christians seemed very much in earnest and zealous for Christ. "The prosperity of the Mission at Wuchang," wrote Mrs. Schereschewsky, "is said to be thriving greatly, under God, due to the exertions of the converts themselves to tell the good news to others." Mr. Sayres tells of his own servant who every Sunday on his time off went about the city to the temples, tea houses and places of public resort, distributing tracts which he had purchased from Shanghai with his own small wages. "When he comes back toward evening," Mr. Sayres wrote, "he says not a word about his doings unless I ask him, he evidently does not do it for the sake of my approval but from a higher motive. The next day he goes about his work in a sober, matter of fact way and stays at it till the next Sunday."

Character of the Converts. "This is one of the evidences of the work of the Holy Spirit among the people here. It is so blessed to be able to see the miracles that the Holy Ghost is working every day, in changing the hearts of these people, making a new light to shine in their faces, and high aims, holy works, and the fruits of the Spirit to be manifest in the lives of these men who a short time ago were idol worshippers or worse. It would convince the

most skeptical, I am sure, of the truth of religion if they could be here and see these people, could watch the change coming over them and the new life breaking forth in them and then compare them with the people still outside.

"Only the other day a man newly baptized came to me to express his joy and his thankfulness. His face was so happy and the tears were in his eyes and his voice trembled while he told me, as he pointed to his heart, that 'the *Holy Spirit* is true; the Holy Spirit is true. It is all true.'"

CHANGING ATTITUDE TOWARDS FOREIGNERS

1881-1884

CHAPTER III

CHANGING ATTITUDE TOWARDS FOREIGNERS

1881-1884

Introduction of English in the Higher Schools. A better feeling toward foreigners made the outlook brighter to the missionaries in the early 80's. It was still impossible to enter many places, such as Tai Tsang in the Shanghai district which had been selected as one of the new centers of dispensary and evangelistic work under the Rev. Mr. Woo. Land had been purchased there but the literati and others raised such a disturbance over the advent of the Church that the Mission was obliged to yield up the land and retire. Missionaries were still freely called "foreign devils" and "foreign hags" and were to be accosted so in the streets for many years to come, but in the older centers of work at least the missionaries were conscious of a changing attitude and an increasing use of articles of foreign manufacture such as cloth, clocks, lamps (to replace the small cup of native oil with a wick stuck in it) was evidenced by the number of natives selling these things. There was also a universal desire springing

up in places like Wuchang, Hankow and Shanghai to learn the English language. The alert Chinese in these places saw the opportunities a knowledge of English would bring for business with the English and American merchants resident in the foreign concessions in the port cities. The Mission was wise enough to see and use the opportunity of making the teaching of the English language in St. John's College and Boone School a point of contact with the Chinese they wanted to reach. Accordingly a department of English was added to St. John's. This was an important step to take. It has always been a debated question in Mission circles whether the introduction of English in the schools is a wise thing or not. There were many things to be said on both sides of the question. The principal objection to its use was that it attracted boys to the Mission simply for the sake of getting a language enabling them to secure good positions in the business world and that the schools would fail to supply native Christian workers as they would all be diverted to money getting. There was this real danger and again and again missionaries have been greatly disappointed in having some promising young candidate for the ministry go off to take a position with larger pay in post office, government or commercial employ because of his knowledge of English. But, on the other hand, it brought a large number of young men to the Mission institutions—many of whom became converted and some of whom gave up cherished prospects of a business career in

order to serve the Church they had come to love, although they had entered the school purposely to fit themselves for a commercial life. Then again the teaching of English opened up such a wider reaching knowledge of the Western world to the student and especially gave the candidate in theology and medicine the access to so many valuable books that most of the Missions gradually have come to the point of having English taught in their higher schools, colleges and professional schools. The training schools for evangelists and Bible women however have still continued to use the Chinese language only. With the introduction of English teaching at St. John's College there arose an eager demand on the part of prosperous Shanghai merchants to have their sons educated there and a paying department was added to the free scholarships in 1880. With this step St. John's larger sphere of usefulness began.

A Movement Toward Reform. The desire for English in China came some time in advance of the later wonderful and widespread movement in favor of the substitution of Western arts and sciences for the old Chinese classics as the basis of the Chinese educational system. But a deeper movement than simply the desire to know the English language was already beginning to make itself felt. As a result of the defeats at the hands of the English and French in the last two decades many of the Chinese leaders were coming to see that there was something for the nation to learn from foreigners.

The first lesson learned was that bows and arrows and bamboo spears were not equal to foreign implements of war, and that the old Chinese war junks were powerless before a modern war vessel. Arsenals and navy yards were supplied with machinery from foreign countries and soldiers were drilled by foreign military officers. With all this there was gradually growing a desire for Western arts and sciences. The movement was however to receive many setbacks. Yung Wing, educated at a Mission school in China and at Yale College, received in 1872 permission to take a hundred youths to the United States for an American education. Before long they were all recalled and many years after the policy of reaction culminated in the *coup d'état* of 1898 by which the progressive young Emperor was dethroned by the conservative Manchus, but in spite of all these opposing influences the movement toward reform in national life was gathering impetus all the time.

At the time St. John's was established at Jessfield there were already marked indications of an intellectual Renaissance. There was a great demand for the works on astronomy, geography, history, medicine and international law, prepared by missionaries. The educated Christian Chinese and foreign missionaries were quick to catch the significance of this desire and the opportunity it presented to the Christian Church and for this reason Bishop Schereschewsky was most anxious to establish a Science department at St. John's.

THE CREEK WHICH MAKES ST. JOHN'S UNIVERSITY CAMPUS A PENINSULA

THE MAIN ENTRANCE TO THE MISSION COMPOUND, WUSIH

St. Mary's School. Another step forward was the opening of St. Mary's School for girls at Jessfield near St. John's. It had been the Bishop's intention from the time of opening the college to make the new property a complete educational center by having a girls' boarding school there also. This was accomplished in 1881, by moving the Emma Jones and the Bridgman Memorial Schools and combining them under one roof in the new St. Mary's under the efficient charge of Miss Wong (afterward Mrs. F. L. H. Pott), daughter of the senior presbyter of the Mission. The new building for this combined school was remarkably well adapted for its purpose and was in fact at that time the best school building in the Mission.

Effect of Christian Education on Women and Girls in China. Mrs. W. J. Boone writing home of the bright and happy faces of the girls at St. Mary's School told of their love for the School being such that when the summer holidays came they wanted to go home for a few days only and then return to the school for the remainder of the vacation. She continues: "One can have no conception of the difference Christian education makes in the faces of girls and women. The heathen women we see around us have faces utterly devoid of expression, at the same time not being the faces of idiots. It is not so with the men, and so it can only be their lack of knowledge that makes the difference. As a rule the women know absolutely nothing. If poor they work in the fields, if rich at embroidery, etc. Heath-

enism can never be destroyed until the women are converted."[1]

Bishop Schereschewsky's Illness. Cheering news came from home that two more faithful stewards of their Master had each decided to make investments for Him in China in the erection of churches where His message might be proclaimed. One of these churches was to be the College Chapel at St. John's and another, given by a communicant of St. Peter's Church, Germantown, was to meet a long felt want by providing for the growing congregation at Wuchang. Partly to look after the erection of this building which he designed and partly to assist Mr. Sayres and Miss Roberts in this station, Bishop Schereschewsky with his family moved to Wuchang for the winter of 1880-81. The work of building progressed very slowly and the Bishop found his presence so greatly needed that he remained on throughout the next spring and summer. It was here on August 4th that there came the sunstroke which paralyzed and crippled him for the remaining years of his life and laid him aside from the active duties of the Episcopate while it gave the Church his translation of the entire Bible into easy Wenli, the literary language of all China. His health had been greatly impaired by overwork and anxiety—always the portion of our missionary bishops—and he was prostrated while attending to his duties in Wuchang during its terrible August heat. For a long time he was unable to move at all and only

[1] *Spirit of Missions*—1883, p. 51.

articulated with the greatest difficulty. He was taken to specialists in Europe as soon as he could travel with some degree of convenience, but while he improved sufficiently to use his fingers on the typewriter by which he performed his herculean tasks, he never recovered.

The blow fell crushingly on the little band of workers in Wuchang and Shanghai by whom the Bishop was greatly beloved. A few months before they had said good-bye to Dr. and Mrs. Nelson and Miss Nelson, when, after thirty years of faithful service, Dr. Nelson was obliged to leave the Mission on account of the serious illness of his wife, and to Mr. and Mrs. Bates who were obliged to leave China because of Mr. Bates' complete breakdown, and now the remaining few were suddenly deprived of their leader.

Change in Requirements for Baptism. Shortly before his illness the Bishop made an important change in regard to candidates for Baptism. It was found that in order to insure the sincerity of the convert and to give time for due instruction there should be a considerable lapse of time between the first expression of his desire for Baptism and the administration of the Sacrament. The candidate was now required to be enrolled as an enquirer for six months at the end of which time he was, after the manner of the ancient Church, formally admitted as a Catechumen. Then for six months or a year (it finally became definitely fixed as a year) he was under further instruction at the

end of which time if he had been found faithful and sincere and actuated by no unworthy motives, he was admitted to Holy Baptism.[1]

Consecration of Church of the Holy Nativity. Christmas Day, 1881, was a red letter day for the Christians at Hankow and Wuchang, for the beautiful new Church of the Nativity upon which Bishop Schereschewsky had bestowed so much care was formally opened and publicly used for the first time. The new missionary, the Rev. F. R. Graves, whose coming had so gladdened the hearts of the waiting workers in Shanghai and Wuchang, was there for the service and the procession of school boys and candidates for Holy Orders could sing, with the heartiness and happiness of the fulfillment of a long deferred hope, "I was glad when they said unto me Let us go into the house of the Lord." At the services that day twenty-five persons were baptized.

Extension of the Work. In the meantime (1881) Mr. Sayres was lengthening the cords as well as strengthening the stakes. The work across the river in Hankow was being reinforced. The newly ordained deacon, Mr. Yang, was placed in charge, together with his son, a candidate for Holy Orders. A day school was reopened and there were good prospects of getting back the scattered little con-

[1] This system has been regularly carried out since in the China Mission with certain exceptions, such as in case of serious illness or of college students who have been long under Christian instruction. Since the Revolution the period of probation may be shortened at the discretion of examining presbyters.

gregation. Two outstations were opened, the only ones in the upriver district. In those days this was not an easy undertaking as often great difficulty was experienced in renting a house. And although the foreigner kept in the background and a native evangelist was sent, the people were suspicious of their own countryman from another part of the country coming to preach doctrines they had never heard of before. As Mr. Sayres wrote home of the station at Lung Hwa Ngan: "The people are afraid that the new religion may be one not permitted by law, for professing which they may some day have to suffer death or be subject to all sorts of annoyances and persecutions at the hands of bad men of the neighborhood who may make any affiliation with the new religion a pretext for working out their own designs." This attack on Christians by evilly disposed men has happened again and again in the outstations. On the other hand the Christians in these stations removed from the contaminating influences of big cities and especially from the bad examples of foreigners living vicious lives, often made the heartiest and most sincere converts. So in spite of the many discouragements there was therefore a joy to the missionary in the country work that he did not find in the port cities. The work in the latter was more important but slower and more discouraging. Often however those converted in the cities would return to their country homes and be the first messengers of the Gospel in a new region. Such a one was a convert of whom

Mr. Sayres wrote in 1881: "This remarkable woman of some sixty years is of a respectable family, intelligent and during most of her life a believer in one of the Buddhist sects. She was greatly addicted to heathen rites, but she has left them all now and without any hope of temporal gain goes back to certain persecution in her country home." [1]

Growth of Boone School. The importance of developing Boone School at Wuchang was being more and more felt. In pursuance of the Mission's general policy it was recognized to be the most important institution in the upriver district, for in it lay the hope of the future supply of native clergy for Central China. Mr. Sayres in his plans for the general development of the Wuchang-Hankow work was appealing for its enlargement. There were thirty boys in it when he first went to Wuchang, but it was as easy to get three hundred as thirty. The need was especially felt as the careful training of boys either for mission work or for general usefulness in life was neglected by the other missions and there was no really high grade mission school in that part of China. This omission by the other missions was purposely made as they did not then believe in the practical utility of educational institutions as an aid to the spread of the Church. On the other hand it was the main reliance of the Romanists and it was felt by our missionaries in Wuchang that here was an open field of opportunity that the Church could ill afford to neglect.

[1] *Spirit of Missions*, 1881, p. 315.

In 1882, Mr. Herbert Sowerby and his wife joined the Mission Staff. They had been previously connected with another mission and had a valuable knowledge of the Chinese language and people and were able to be of immediate service in the needy field at Wuchang. Mr. Sowerby was placed in charge of Boone School and under his able management the school improved greatly. The old building was torn down and rebuilt and a brighter day began to dawn for an institution which was to be known later as Boone University, the finest educational institution in Central China. But while the outlook became thus more promising for Boone, the Jane Bohlen School for girls was to suffer another setback in its checkered career. The new matron, Miss Boyd, died soon after reaching her station and it was decided to close the school for a time and transfer Miss Roberts to the work in Jessfield. With the presence of two recruits in Wuchang, Mr. Graves and Mr. Sowerby, Mr. Sayres was able to return to his work in Shanghai.

Retirement of Bishop Schereschewsky. Bishop Schereschewsky had been taken to Europe after his serious illness in Wuchang but the hope to which the Church clung that he might be able to return to his work in vigor was doomed to a sad disappointment. When at last the conviction deepened to him that never again would he be able to sufficiently regain the use of his limbs to engage in the active duties of the Episcopate, he resigned his jurisdiction. He wished it distinctly understood that he

"did not resign as a missionary" and that he hoped to return to China as a translator. For this work he was unusually qualified, and he had already translated the entire Old Testament and the Prayer Book into Mandarin and the latter into easy Wenli as well. His short episcopate had been marked by a high sense of duty and of energetic effort for the welfare of China and the Church, and had greatly set forward the development of the policies of the Mission work, but his name especially is associated with the establishment of St. John's College.

St. Luke's Hospital. Another strong feature of the Mission work, St. Luke's Hospital in Shanghai, had been transferred from the small and inconvenient building in which it had been housed to new and more commodious quarters. The development of this splendid institution was chiefly the work of one man, Dr. Henry W. Boone, who came out in 1881. The funds for enlargement were largely from the Chinese raised especially through the energetic assistance of the Rev. Mr. Woo. With this aid and the gift of their property to the Mission by the Trustees of the Gutzlaff Hospital in Shanghai, the triangular block containing a good dwelling house which became the Hospital was purchased and an additional ward erected. Standing in the busy business section of the town near the police headquarters and the wharves it was in a position to receive a great number of accident cases. Its fame soon spread and drew patients from as far as two hundred miles. In addition, Dr. Boone was in charge

1—SOLDIERS BRINGING A WOUNDED COMRADE TO ST. PETER'S HOSPITAL, WUCHANG
2—THE COMMONEST WAY OF BRINGING PATIENTS TO THE HOSPITAL
3-4—OTHER METHODS OF CONVEYING PATIENTS TO THE HOSPITAL GATE

of dispensaries at Jessfield and outstations. In the year 1884 the total number of cases treated in these places was over forty-one thousand. Thus rapidly did the work spread and the message of the Good Samaritan diffuse itself from this great center.

General State of the Work. Dr. Boone writing home of the general state of the mission work at the time of the retirement of Bishop Schereschewsky and speaking of the patient labors of his fellow workers and their predecessors said:

"Their toil has not been unrewarded. If the Committee could only come here and see the admirable College, the perfection of Girls' School, the earnest, Christian native clergy and catechists, the numerous schools and chapels, and the small but devout and growing band of native converts, their hearts would be cheered by the spectacle. One by one the gentlemen of other missions I have met have told me that they have been greatly impressed with the excellence of our work as a whole, and see much to admire and imitate. It is my firm conviction that there is no mission in China working on a broader, stronger and firmer basis than ours, and that none are getting better results. But alas! some other missions have double, treble and more than treble the numbers in the field that we put there."

INTO NEW FIELDS

1884-1886

CHAPTER IV

INTO NEW FIELDS

1884-1886

Successor to Bishop Schereschewsky. The election of William Jones Boone, as Bishop in China, was a cause of general rejoicing to the friends of the China Mission. The son of the first noble Bishop, born and brought up in the field, a missionary since 1870, a man of wisdom, experience and vision, he was well qualified for the important work of planting Christ's Church in China's vast dominions. He was known to be in full sympathy with the policy of the higher educational work which had been made so prominent, while experienced in the more directly evangelistic agencies. He was consecrated on October 28, 1884, in Holy Trinity Church, Shanghai, the city in which he had been born, baptized, confirmed and ordained to the priesthood. The Consecrator was the Right Reverend Channing Moore Williams, D.D., Missionary Bishop of Yeddo (Japan), who had exercised Episcopal oversight of the field during the absence of Bishop Schereschewsky, assisted by Bishop Moule, Bishop of the Church of England in Mid-China, and Bishop Scott of the same Church in North China. There was thus united in

this function the two largest branches of the Anglican Communion.

So again the name of Boone became associated with the chief share in responsibility for the Church's Mission in China. The second Bishop Boone accepted the Bishopric in the same spirit of service and self-sacrifice that he had accepted the hard lonely years of missionary labor in Wuchang and later the charge of the theological department of St. John's College. In the land of his birth he elected to live and labor while life's earthly day lasted. "As in the case of the Selwyns in the Islands of the Southern Seas," said Bishop Scott in the Consecration Sermon, "so here in the Eastern parts of Asia, the mantle has descended from the father, and is today to fall on the shoulders of the son."

Extension Planned. The new Episcopate was to see a pushing forward of the work. The workers were looking toward the future and planning to advance the Kingdom into new localities. The two main stations strategically chosen, were six hundred miles apart, between them lay the vast unoccupied region of the valley of the Yangtse river which had been apportioned as the missionary field in China of the American Church. The Church of England by mutual agreement with our Church was in the North and South and we were responsible for planting the Church in the fertile, populous plains of Central China. Immense cities, Chinkiang, Nanking, Wuhu, Anking, Kiukiang, between Shanghai and Hankow, were beckoning and calling for help,

while beyond there were the cities on the upper Yangtse stretching all the way to the province of Szchuen,—an empire in itself. As yet our Mission had made no attempt to reach these millions, but the workers were longing and praying that more laborers might be sent to enter this vast field committed to the Church they represented.

This burning desire of the missionaries to enter the needy fields beyond was expressed by the Rev. Sydney C. Partridge, a new recruit, who while on a trip to the Orient had seen the vast opportunities and thrown in his lot with the Mission work. "We need more men. I suppose this is an old story with you, and you must be weary of this cry for help that continually comes over the water, but we cannot help it. When we see the possibilities and the needs we must cry out. This is really the hardest thing we have to bear. It is not the loneliness, it is not the long separation from home, it is not the difficulty and petty hardships of our work; it is to see and feel the great need that is around us and to realize that we can do so little to meet it. If there is any spot on earth where the minister of Christ needs patience it is here in China. If he can only live a life of patience, he has the most intensely gratifying work that man can have anywhere in the world. * * *To preach the Gospel in a Christian community at home is a great privilege and calling, but to be permitted to live among a heathen people as the representative and teacher of a higher religion than theirs, to preach the great truths of the everlasting

Gospel to whom they are a new and not an old story—this is glorious, beyond anything else."

It required a great measure of faith for the missionaries to take this attitude toward extension There were, including the stations in the two centers Shanghai and Wuchang, thirty-five outstations where the Gospel was being preached and the Church represented. The central stations where foreigners must necessarily reside were undermanned and the Board of Managers was then as now with difficulty securing contributions for the existing work. But even with this shortage of men and money it never has been the policy of the Church to tarry at its first centers until the work was perfected there.

Chinkiang Opened. The first important city on the Yangtse river to be occupied was Chinkiang. This was the nearest to Shanghai of the great river cities, being distant about eighteen hours by steamboat. Here was sent the zealous Mr. Sayres to reside and be in charge of the new work, assisted by the recently ordained deacon Kwei Mei Peng. Chinkiang had a handful of resident foreigners engaged in business and in consular offices, and an immense native population. The Grand Canal that runs from North China to Hangchow crosses the great river at this point and made the city an important center of trade. A house was rented for use as a preaching hall and in this as well as out on the busy street itself, as opportunity offered, the missionaries set forth the Saviour of men. "It appeals to me

strongly," wrote Mr. Sayres from his new station, "to see these thousands and thousands of heathen who know nothing of God and the future life. To save one of their souls ought to be reward great enough to repay one for any suffering undergone for that end. I cannot understand how it is that Christians stay comfortably at home while the heathen go to death unenlightened."

Evangelistic Work Strengthened. One of the first acts of the new Bishop was to appoint the Rev. E. H. Thomson, Archdeacon, and as such to have charge of the directly evangelistic work in Shanghai and vicinity. The educational part of the work had been strongly stressed and in the hospitals in Shanghai and Wuchang the medical work was showing an encouraging development. With the increasing number of native clergy and catechists the direct preaching of the Gospel to the heathen was receiving more attention. A large staff of deacons and catechists located at the various outstations worked under the direction of the Archdeacon. These workers learned to vaccinate and often secured their foothold in a new town by this popular appeal to the people who brought their children in great numbers to be vaccinated. Dispensaries were also opened and by these means or without them the missionaries indefatigably preached the word to the informal congregations that would gather around them day and night.

Outstation Medical Work. The native workers availed themselves of every opportunity to reach their

countrymen. Some of them, such as the Rev. Mr. Woo, possessed hospital experience and were able to dispense remedies. In one of these outstations lived a widow who became seriously ill. After Mr. Woo's treatment she recovered. One day she said to him, "Mr. Woo, my kitchen god recommended you to be my physician. The other physicians were of no benefit because my kitchen god did not approve of them." Mr. Woo replied, "How is this? I am no friend of kitchen gods for I always bid the people not to honor them or sacrifice to them. I don't think your kitchen god would recommend an enemy!" The other visitors joined in the general laugh and Mr. Woo asked her how she discovered that the kitchen god approved of him. She said that her son prayed and made an offering before the bamboo sticks. Stick No. 1 which represented Mr. Woo was a good one while those representing the other "physicians" were not good. Thereupon Mr. Woo spoke to them of the Gospel. "As I was leaving the house," he related, "I was met by some female neighbors who wanted to hear more on the kitchen god subject. I did not lose so favorable an opportunity of telling them of the uselessness of such gods and advised them to trust their lives in the hands of their Heavenly Father and invited them to attend our services for fuller instruction."

Growing Necessity of Pastoral Work. With the increase in the number of converts the foreign missionaries and the Chinese clergy were more and more occupied in shepherding and instructing them

and the candidates for Baptism. The habits of heathenism were still strong upon them; they were generally ignorant, superstitious and unspiritual. They were socially ostracized, their motives were misjudged and they were the objects of both petty annoying persecutions and more bitter attacks. The work of protecting and instructing and strengthening these lambs of the flock was of the first importance to the native and foreign pastor—the former of whom lived in the station with them and the latter of whom visited the stations in turn. But the foreigner could never come as close to the Chinese Christians as one of their own race, and as the native clergy developed in spiritual power and knowledge it has been the policy of the Mission to make the Chinese clergy the actual pastors of their flocks, encouraging, sympathizing, comforting or rebuking the Christians as the case might be. It was early seen that the Chinese Christians would go much more readily to their native pastor than to the foreign missionary. And this was as it should be. As they proved worthy of the trust, the direct pastoral work has been more and more turned over to the Chinese and the foreigner retires more and more into the background as the general adviser, director, helper and inspirer of the native clergy associated with him. And although they were not all of equal spiritual or mental power they were then and they are now a splendid body of high-toned men, the greatest element of strength in the China Mission and the surest ground of hope for its future as a living

branch of the Church of Christ. Speaking of three of the early native clergymen of the Church and their views, Mr. Partridge wrote home of them soon after his arrival, "I hold that one such man as Mr. Yen and one such woman as Mrs. Yen are worth twenty years of labor here, nay more, fifty. And what shall I say of Mr. and Mrs. Woo, and the Wongs? I can only say that the earth is hardly worthy of such people; they have given all that they have, at a cost that we know little of, for Christ and His Church." At the time that Bishop Boone began his Episcopate there had been sixteen Chinese ordained to the Sacred Ministry since the founding of the Mission and there were eleven others preparing for Holy Orders. Since then the number of ordained native leaders has increased until there were forty-two living in 1912 in the three dioceses. All honor to the missionaries who have called and trained these men and filled them with the wisdom and spiritual power with which they give their lives to the spread of Christ's Kingdom. These native workers and the greater number of many catechists and teachers working with them, though they have had much less opportunities for development than the ordained men have had, are daily witnessing to that which the power of Christ can do for the Chinese race. What He has done for them He can do for all. They are the first fruits for Christ in China. The Rev. Dr. Arthur H. Smith in his admirable book, "Chinese Characteristics," has said that if the old religions of China: Buddhism, Con-

fucianism, Taoism, had been able to produce one such character as Mrs. Charles Kingsley portrays her husband to have been in her biography of him, it would be a moral miracle greater than any or all that are recorded in the books of Taoist fables. But what these forces have been unable to accomplish Christianity is doing." The lives of these native pastors are lives of single hearted devotion to the cause of Christ.

An "Evidence of Christianity." One of the most striking "Evidences of Christianity" occurred at a meeting of the English "Shanghai Literary and Debating Club" in March, 1885, in a public meeting at which several able gentlemen were advertised to speak against Christian miracles. A spectator present that night thus describes it. "The large hall was filled with people and probably three quarters of them were unbelievers, drawn there because they thought it would be a good chance "to go for the missionaries" as the phrase is here. The assault was lamentably weak. After several speeches had been made, the Rev. Mr. Yen, who had modestly occupied a seat by the door, rose and moved toward the platform. As this tall and fine looking Chinese in a gentlemanly and dignified way began his remarks a profound silence fell on the audience. He made the speech of the evening and I wish all our people at home who question the utility of our work could have been there and heard him. He began with the 'ethical element' and showed how Christianity differed from and was superior to all the sys-

tems of the East, and then proceeded with the 'miraculous element' as a necessary part of the great religion. He was interrupted by frequent expressions of approval and finally closed amid long and prolonged applause. Had I not come from St. John's College with him I would have risen and said, 'Ladies and Gentlemen, what more striking and convincing argument for Christian miracles could you possibly have than what you have just seen and heard?' Of course I could not say that, but I had the satisfaction of knowing that many present felt just as I did. It was a tremendous 'crusher' for our unbelieving foreigners to be met and answered on their own ground and in their own tongue[1] by a Chinese missionary."

Making Hankow a Central Station. The work at Hankow had been superintended by the missionaries from Wuchang. In 1883, the Rev. Arthur H. Locke and his wife had joined the staff, going first to Wuchang and early in 1885 when Mr. Locke had some familiarity with the language he was transferred across the river to the greatest city in Central China,— the thriving tea port of Hankow. It was one of the treaty-ports opened for the residence and trade of foreigners and situated as it is at the junction of the Han and Yangtse rivers it was the distributing point for all the Western and Northwestern parts of the Empire. Hankow has aptly been called the Chicago of China and the Chinese called

[1] Mr. Yen was one of the very few Chinese clergymen who received his education in the United States.

it "the mart of nine provinces." It is situated in the center of the granary of the Empire and its importance was early recognized by foreigners. This city was the first point selected for a concession under Lord Elgin's Treaty of 1858. At the time of Mr. Locke's removal there as our resident missionary he reported it as second only to Shanghai for foreign commerce, and that Canton alone surpassed it in the extent of its internal trade. "It seems to me," he wrote from his new station, "that all work in the interior, at least for many years, must center at this terminus. It must and will serve as a base of operations, and the only question is whether this base is to be weak and neglected or strong and invigorating the whole work."

Here the West was touching the East, but its touch was too often materialistic. Here the West was teaching the East but its teaching was too frequently of Western vices. The representatives of the West in oriental cities often throw aside all the moral restraints of Christian lands and live lives that do anything but commend Christianity to the Chinese mind. To them all foreigners were Christians and the religion that resulted in the evil lives the Chinese saw was naturally not one to appeal to them as superior to theirs. So it was all the more necessary that in these treaty ports of China the Christian Church should establish itself and proclaim the Gospel. The work in these places was far more difficult and discouraging than in places further away from foreign display of wealth and the low

tone of foreign morals, but it must be done all the more energetically for these very reasons.

Advantages of the Port Cities. There were advantages as well as disadvantages for work in these big centers of life and trade. Mr. Froude tells us that great reforms first take hold of large cities, and that the broadness of mind and susceptibility of change which is found there is necessary for their spread. In thus locating the strong centers of the Church's life in the strong centers of the nation's life our missionaries in China were following an Apostolic principle.

Says a late Margaret Professor at Cambridge: "There is something very striking in the choice made by the first heralds of the Gospel of strong positions. Obscure as they were themselves, they were not content with taking up obscure ground. They did not secrete themselves in rural and sequestered neighborhoods, and trust to emerge by degrees, as their new principle should creep through the country, without observation: they boldly fixed their headquarters, by preference, in the most conspicuous and flourishing towns, Jerusalem, Antioch, Ephesus, Corinth, Rome, being all of them sites the most commanding; cities populous, busy, alive, intelligent, pre-eminently set on a hill; serving in addition to their general aptitude for the purposes contemplated by the Apostles, to convince mankind that humble teachers of the Gospel who planted their standards so bravely must be confident in their cause, must feel their strength, were ready to chal-

lenge inquiry, and were convinced that their efforts would make an impression on the world."

Hankow was such a strategic center. Many of its residents were men from other places near and far who from time to time returned home or moved about the Empire for trade. In this way many were able to carry the newly found message far and wide. One of the Hankow converts—later a vestryman of St. Peter's Chapel—was a merchant who used to travel across Siberia toward Russia in the days before the railroad, and the journey used to take him nine months. Others came from the large country districts around Hankow, especially from the town of Hwang Pi and so the Gospel radiated from this center in ever increasing power and volume. Mr. Locke found the congregations at St. Paul's Chapel good from the start. The chapel was thronged with country folk and visitors whom the missionary might see once only. But the little leaven carried away was all part of the influence that was quietly yet powerfully working toward a new China. "No itinerant Evangelist could reach a greater number than the preachers in our Chapel," wrote Mr. Locke. "Our work here is growing rapidly. I have thirty-five in training for Baptism. Thirteen boys from our day-school are preparing for Baptism. We have not been able to secure any candidates from day-schools before this year. Our new Bible woman has a day-school for twenty-five girls and some women under instruction."

The two Rev. Mr. Yangs—father and son—had

been successively in charge of the Station. There were twenty-two communicants and two day-schools. It seems a day of very small things compared with the present development of the Hankow work, but it was a promising beginning and in charge of a worker quick to see and use the wide opportunities offered.

EXPANDING OPPORTUNITIES

1886-1891

CHAPTER V

EXPANDING OPPORTUNITIES

1886-1891

Beginnings of St. Mary's Orphanage, Shanghai. An orphanage had grown up naturally in connection with St. Mary's Hall. A few abandoned and otherwise neglected girl babies had been rescued and were being lovingly cared for by Miss Wong and her assistants. But they were crowding the school for older girls and it was decided to put up an inexpensive building where this work could grow. Miss Wong and her pupils earned part of the money for this building and generous friends in America supplied the remainder. Here the workers were able to receive into their arms a larger number of despised and perishing little heathen babies and transform them into bright, intelligent Christian children. Had there been a sufficient number of workers and more gifts of money the orphanage could have grown into a much greater institution such as the Roman Catholic Orphanage at Hankow with its six hundred Chinese girls being trained in the church, but St. Mary's was not thus able and perhaps after all it was better to do thoroughly well what was done rather than undertake a greater task and do it less thoroughly. The best use that the

orphanage was put to was to provide students for St. Mary's Hall who had thus been from early infancy in a Christian atmosphere and were not to be married to heathen after leaving the school, as the girls often were betrothed before entering the school at the ages of six or eight. So the Orphanage insured the best possible use of the School course, for the orphanage girls were children of the Mission and could be used as missionary workers or be betrothed to educated Christian young men as the lady missionaries in charge might decide. Bishop Boone opened the Orphanage on October 1st, 1885. It started very humbly, with four rooms only, but they were soon crowded out of these and six more were added. The success of the new venture was, as is always the case, the opening of the doors to larger opportunities and greater responsibilities. No wonder the workers at St. John's College felt the need of such a work of loving mercy, when one of them wrote home that a mother in the neighboring village had killed all four daughters as soon as they were born, being too poor to bring up girls. Girls in China have always been considered as belonging to the family of the future husband, and therefore the blood relatives have been much more unwilling to invest money in a child when all the returns would be for someone else. "It is," said Dr. Arthur H. Smith, "as if one were to put a gold chain around the neck of a dog. The dog might be whistled off by your neighbor at any moment and then where is your chain?" So the poor girl in

GIRLS OF ST. AGNES' SCHOOL, ANKING, AT THE WASH TUBS
THE ORPHANAGE, SHANGHAI

China has always been the neglected and abused member of the household if indeed she were allowed to live at all. There would be probably no limit to the amount of girls any Christian mission might receive and train into Christian womanhood if there were the funds and the workers available for such a noble work. Would that some of the money that Christian people are spending in lavish entertainment or self-indulgence were spent in rescuing these perishing little lambs of heathenism. Enough is often wasted in the frivolity of a single night in any one of some of our Christian homes in America to provide for a thousand of these neglected little ones, so precious to Christ, for a whole year. Our ears are so deaf we cannot hear Him saying to us, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." And He is pointing to the despised little ones of China. But small as our efforts are these institutions are standing as models to a vast people of what they should and of what they will do in the new great Christian China that is coming.

First Ordinations in Central China. On the Feast of the Epiphany, 1885, the first ordination service at the upriver stations, as Hankow and Wuchang were called, was held in the old St. Paul's Chapel, Hankow. The candidates were all for work in Central China in the Mandarin speaking district and these ordinations marked a distinct advance. Yeh Tsang Fa, Tsun I Fu, Fung Tsen Seng, Hwang Min Kao and Wang Swun-I, were the candidates and all had been students in Boone School,—its first fruits into

the Ministry of the Church. Some of them had gone later to St. John's College and all of them had been working as Catechists in the Mission. Mr. Wang, the youngest candidate, who was to have such a long and useful career in the Church in China, had come to the Mission School when he was a boy of seven and had been known as the baby of the School. This ordination was an occasion of special joy to Bishop Boone for his early mission work had been all among the Chinese in Central China. With a full and grateful heart he wrote to the Church at home:

"For sixteen years I have known them and watched their growth in stature and moral character, as well as their advancement in knowledge. To me, on the eve of the eighteenth anniversary of my landing as a missionary in this land of my birth, it was a deep joy to be the Lord's servant to impart to them this added seal and gift of grace for the work of a deacon in the Church of God. May I be spared to see their numbers added to and the fruit of their ministry in the gathering in of many souls from the harvest fields around us."[1]

Removal of Divinity School to Wuchang. It was at this time that the Bishop decided that it would

[1] These deacons were used to strengthen the stations already opened. Han Yang, the third large city of the triple group made by Hankow and Wuchang, was occupied at this time as a sub-station of St. Paul's Hankow and the Rev. Mr. Hwang was put in charge. There were five other candidates for Orders, but it was to be two years more before Lieo Ying Tsung the more advanced of them was to be ready for ordination.

be wise to move the Divinity School from St. John's College to Wuchang. It was a simpler atmosphere, removed from the distractions of a city very much foreignized and nearer the home of the majority of the students. With the removal of the Divinity School the Bishop also moved to Hankow in order that he might assist in this work and in the general development of the upriver stations.

Chinkiang Closed—Wuhu Opened. Not long after the work in Chinkiang had been opened it was decided to change the location of the station to Wuhu, some three hundred and fifty miles from the sea on the Yangtse river. The new station was more centrally located and gave easier access to the regions behind in which it was hoped to open outstations. Then too it was a needier field than Chinkiang in which several Christian missions were at work. The Rev. Mr. Kwei was sent to take charge at Wuhu (Grassy Lake) assisted by a catechist. A native house was rented and the large room fronting on the street was used as a preaching hall. Here for many years the seed was patiently sown and without any resident foreign missionary, preaching was going on daily and the prayers of the little band of workers were ascending. Listeners were always present, some interested, some simply idly curious.

In 1888, Bishop Boone purchased a piece of property outside the city as a basis for a central mission station which he hoped to establish there with a foreign missionary in charge. But help was slow in coming,

more than ten years were to go by, and the Bishop was to lay down his work for another to take up before the "lone hill top" of Wuhu was to have any signs of permanent missionary activity.

Opening of Shasi and Ichang. With the transfer of Messrs. Graves and Partridge to Wuchang, Mr. Sowerby gave up the settled work in Wuchang where he had done such excellent service in the parish and in Boone School and pushed further upriver to develop the new station in the city of Shasi and to open another at Ichang. Shasi is situated about three hundred miles beyond Hankow and Ichang is a hundred miles beyond that. Both were busy trading places and points of advantage for mission work. Mr. Sowerby from his experience in the China Inland Mission was well qualified for the difficult work of opening new stations and he found it an advantage to live in Ichang, the further station, from whence he could drop down by native boat to Shasi and return by foreign steamer.

There had been reports of hostile feelings toward foreigners before the new station at Shasi was opened in 1886, but a proclamation had been issued a short time before giving permission to the natives to enter the Christian Church if they pleased and forbidding them to hurt or insult either missionaries or their converts as "the said Churches taught the people to be good and the missionaries only came to do good." The result was that in a city that had an established reputation for the rude treatment of foreigners, Mr. Sowerby found that in no place

out of the five provinces he had visited in China had he a quieter three days than when he first entered Shasi to make arrangements for opening work there.

Hopeful Outlook Generally. It was in fact a time of hopeful outlook for mission work generally. In addition to the edict of toleration referred to above, the Board of Foreign Affairs at Pekin took two important steps in 1887—either of which would have made the Chinese of the previous generation think that the end of all things was at hand. One was the appointment of a corps of officials with interpreters to travel in Western countries and study their civilization and the second sanctioned the introduction of mathematics and Western sciences into the government competition examinations for public office. These were some of the entering wedges that were in time to bring the mighty mental conversion of the Empire. Three hundred years before Christ Mencius had said "I have heard of the outer barbarians learning from the Middle Kingdom but I have never heard of the Middle Kingdom learning from the outer barbarian." This pride lasted right up to the end of the 19th Century but already was beginning to weaken until the time came when the self-satisfaction of centuries was to yield to the eager pursuit of the learning, methods and religion of the Western world so long despised. These changes, added to the sanction given to the introduction of railways, made the year 1887 an *annus mirabilis* in the history of the country.

In the light of later events it was but a shadow of things to come, but the change of attitude was very welcome to the missionaries as they watched for signs of the coming day. The great inert mass of Chinese civilization had begun to move.

Time to Strengthen the Forces. It was a time for the Church to strengthen her forces and push harder the fight when the enemy showed the signs of weakness and flight. "Foreign capitalists realize what a magnificent empire China is to invest their money in" ran an editorial in the January *Spirit of Missions* in 1888 "and how immense will be the returns; and so American, English, French and German syndicates keep their representatives there to offer money and men wherewith to work the mines, increase the means of communication and travel and labor otherwise for the material prosperity of the country. Would that those whose duty it is to promote the spiritual and eternal weal of the many millions in this vast realm, realized as fully the magnitude of the field and the certainty of glorious results from Christian enterprise and missionary zeal!"

Anti-Foreign Feeling. These edicts from Pekin came at a most opportune time as a spirit of persecution was abroad in China in 1886, beginning in the Western province of Szchuen. In the city of Chungking the outbreak against foreigners had become so violent that all the buildings of the American Methodist, the China Inland and the Roman Catholic Missions had been destroyed. Many native

Christians, especially Roman Catholics, were killed. This uprising had been precipitated by the news of outrages against Chinese in the United States. Between twenty and thirty of them had been killed by American mobs in the West, and feeling ran high against Americans and all foreigners. The friendly natives came to the missionaries and said, "The people on the streets say that your people mob and kill our people there. Is it true?" It was a hard time for the missionaries and it was with great thankfulness that they saw the incipient spirit of persecution and retaliation stopped by the decided official stand expressed in the edicts commanding the people to live at peace with Christian missionaries and converts.

Work at Jessfield. Meanwhile, with the expanding opportunities for training the future leaders of China, Bishop Schereschewsky's expectation of means for the purpose of equipping and developing St. John's had not been realized. American men of business were ready to invest millions in the development of commercial interests in China but as yet few American Christians of this Church were willing to invest the money, of which they were stewards, for its moral and spiritual renovation. The workers felt the need keenly and were saddened at the failure of their own Church as they saw in 1888 the Presbyterians raise and send out $100,000 to found a college in connection with their work. St. John's in the meantime was losing valuable opportunities to train up young men and had

to let them go to secular schools or to some other mission, if happily they might do so, for the education they were demanding. One asset it received was however of far greater value than gifts of money, much as they were and still are needed, in the coming of F. L. H. Pott under whose fostering care St. John's was to expand into its present commanding place in China. Dr. Pott came to the mission a deacon in 1886 and has given twenty-seven years continuously to this work for which he is so eminently qualified. Another notable accession to the mission ranks in 1888 was a new worker for St. Mary's School and Orphanage, Miss Stepha L. Dodson. Miss Dodson's long service for these institutions was to mean much the same for them that Mr. Pott's coming was to mean to the work for young men. Long, continuous services carrying out definite policies under wise, patient and capable leadership have been the most notable factor in developing our work in China. It has suffered so much from short term workers, many of whom have had to lay down their work because of serious illness or death. Such institutions as St. John's and St. Mary's show us what uninterrupted work can do.

St. Mary's School. Miss Wong's work at the School and Orphanage is beyond all praise and when she turned it over to her successors, at the time of her marriage to Mr. Pott in 1888, she was still by her close interest and experience and proximity to be of the greatest service in the many

problems that arose, though no longer the actual head. Bishop Boone wrote of St. Mary's Hall in 1887 — "The Christian atmosphere of the School has been such and Miss Wong's influence so marked on all under her care, and the many instructions through years in Church and class have been so blessed, that sooner or later, all who have graduated, so far, have been brought to the glad use of the Church's means of grace as helps to lead a godly life. They go forth to make happy homes, and, as we trust, in the light of past examples, to diffuse blessings on others, among whom they witness for Christ and the Church that has nurtured and fostered them."

"And," he adds significantly, "there is no missionary Bishop in the South or West who will not and does not testify to the worth of these centers of light which radiate out to the homes of his scattered people. If that is so on the borders of a Christian civilization, what must it be here in a heathen mass of people and among those who have yet to learn in any proper way the holy and spiritual worth of those who are handmaids of the Lord, some even mothers in our Israel."

Losses in the Ranks. While the missionaries were rejoicing in the new recruits[1] that were coming they were saddened by the losses that were keeping the total number still far below what

[1] Among them was a lady doctor at last for Wuchang, Dr. Haslep, and, soon after, Mr. and Mrs. Smalley for the business side of mission work.

was urgently needed. The additions barely enabled them to hold their own. Dr. Griffiths, whose coming in 1885 had strengthened the medical work and made the Medical School at St. Luke's an immediate possibility was obliged to retire in 1888 because of ill health. Miss Purple, who had come out in 1888 to help in the educational work in Shanghai and had been a faithful and devoted worker, was obliged to retire in 1887 because of failing health and died on the steamer in the Mediterranean Sea where her body was committed to the deep. Most notable of all Mrs. Elliot D. Thomson after thirty-four years of loving earnest service was obliged to retire from the field in 1888 suffering with an incurable disease. Her name is one of the most honored in our small band of workers in the China Mission. In the fall of 1889 the news came to her old friends in the China Mission that she too had entered into rest. Miss Annette B. Richmond in "The American Episcopal Church in China" says of her: "There was no work of girls and women in which she had not borne a part, a woman of strong will, fervent piety, and great practical energy, her house was a home to all her fellow workers. She was like a mother to the younger members of the staff, and not only her foreign fellow workers, but all the Chinese who knew her, felt for her the greatest affection and esteem."

Mrs. Thomson's Retrospect. She herself had written on October 4th, 1886, the anniversary of her appointment to the China Mission in 1853: "It

is with great gratitude that I remember the mercies I have received during these years and the unvarying kindness and consideration I have met with from all the officers at our Mission Rooms in New York. To God be all the praise. How many changes I have seen take place, how many have I passed through in my own experience! Of those who were here on my arrival in April, 1854, not one is living, with Dr. Nelson the last one passed away. I was then the youngest missionary on the coast of China. At that time there were no Protestant missionaries north or west of Shanghai. Now I am far up among the oldest ones and can say I knew those who knew the first Protestant missionary, Dr. Morrison. I was present at the semi-centennial of his arrival in 1857. Nearly all who participated in the celebration of that event have passed on to their heavenly home. We a little longer wait."

More Signs of Awakening. One of the signs of a new day of material prosperity for China was the opening in 1888 of the first railway built, owned and controlled by the Chinese themselves. Any tokens of the walls of conservatism breaking down as this was were always encouraging to the missionaries to whom it meant a more sympathetic attitude toward Western lands. But they realized that railroads and steamboats did not necessarily bring Christianity. Experience was to prove in Japan and is threatening to prove the same in China that the East can become thoroughly Westernized and

modernized without the contact becoming spiritualized. Mr. Partridge writing of this in 1888, says:

"Not long ago I took a trip down the Yangtse on a steamer commanded by a Chinese captain. He has every token of foreign civilization about his vessel, but at the same time had his shrine of idols in the main salon! A more striking illustration than this, however, of how people can adopt our modern ways and leave our religion out was given last year in Shanghai, when at a great idolatrous feast the entire temple was illuminated by the electric arc and people worshipped their gods of wood and stone by light furnished from American dynamos run by foreign engineers. Certainly, then, in China, Christianity and civilization are no synonymous terms."

The work of turning China to Christ as a whole, however, was advancing. Between the years 1878 and 1888 the number of converts had doubled but the part that our own Church had taken in this great enterprise was lamentably small and unworthy of it.

To our little brave band of workers who saw especially their own needy and poorly supplied field the progress seemed very slow and at times almost hopeless. The part of China, in which this Church had been at work and for which it was responsible to give the Gospel as it had received it, contained a population equal to that of the whole Roman Empire at the time of Augustus and in it we had five foreign clergymen only at work. Fifty years had elapsed since the beginning of our work in

China and to the missionaries at least, the results seemed meagre and unsatisfactory.

Inadequate Support From Home Base. The fault lay not with the workers—although no one realized more than they their need of a greater endowment with power from on high, but it was due to a lack of lively missionary spirit throughout the home Church. The missionaries might long to be modern St. Pauls, but St. Paul was the product of an ideal missionary Church which made the labors and the man possible. The Church in America as a whole had never undertaken the problem of the evangelizing of Central China seriously. The Rev. Mr. Locke, stirred by the vastness of the field and the pressing needs, wrote to the home Church an oft repeated challenge. "Has the Church ever expected to succeed in China, or are we merely seeking to quit ourselves decorously, but as cheaply as possible, of an undeniable obligation? Has the Church even thought of providing adequately for the needs of that vast jurisdiction which she so generously and so properly assumed? Does she expect to accomplish this with the present force and the present methods? It is with the Church that the real responsibility for the Mission rests, and it is the Church which should see to the conscientious performance of the most sacred of all its duties. The missionary committees, the Bishop and the Board are only agents. *The mission is Christ's trust to His Church.*"

The Stations in 1890. There were three central

ones where foreign missionaries resided, Shanghai, Wuchang and Hankow. To these had been added the newly opened work at Ichang with the Rev. Herbert Sowerby resident. There were the stations at the two river ports Wuhú and Shasi, and a number of outstations in the vicinity of the longer established work in Shanghai. Not only were these main stations few but they were hundreds of miles apart. Between Shanghai and Ichang the river Yangtse stretches out, one thousand miles, and compelled a journey of eight days by steamer to pass from one city to the other. No wonder the burden of the responsibility of so great a field so inadequately provided for bore heavily upon our Bishops and has broken down one and another. In his report of 1890, a year before his death, Bishop Boone wrote:

"This is the sum of our stations, and I never go on my visitations, or change from place to place to fill a gap, without having borne in upon me more and more what a shame—and I might say sin—it is that we, who are so few, are thus left by the Church to till and overtake so vast a field. Surely, if the Church looks for results such as all could wish for, she must call mightily and often upon the Lord, who alone can send laborers into these teeming fields, and make our weakness strength. Lacking constant recruits how shall we not toil all the long night—perhaps for naught—and only find rest as we fail in health, or lie down early in our harness for the sleep of the grave. The appeal

that the evident needs of our work make, goes so long unheeded, that we almost lose hope, not in the workers here or in what they are doing, or in the results as God shall bless a feeble flock; but in the Church as to her real hold upon the Foreign Missionary Enterprise. Who shall rouse her? Our seminaries East and West and North and South send out classes—*not one* of whose members comes abroad. Here for fifty years pioneers have waited for the coming of those who could adequately do such a work as still lies before us to be done. God hasten this in His wisdom."

The Darkness Before The Dawn. It was the dark hour before the dawn and it was to be darker yet when death claimed this eager young leader. We who look back today from the standpoint of an awakening Church at home,—from the standpoint of the new China with its warm, sympathetic attitude toward Christianity, and its growing Church, with the splendid development of St. John's University and Boone University, with our three dioceses and staff of workers, the results in a large measure of the patience and perseverance of our early missionaries, thank God for their labors, thank God for the foundations they laid though they built in weariness and tears. Lonely, isolated at times, feeling deserted by the Church that sent them forth, far from the praise and blame of men they held on in divine patience and heroism for they "endured as seeing Him who is invisible."

"The bravely dumb that did their deed,
And scorned to blot it with a name.
Who prized heaven's silence more than fame."

We stand on the threshold of China's glorious new day with the triumph of Christ's cause in sight if the Church rises to this responsibility and privilege of giving Christ to-day to an eager China—but many of these "having obtained a good report through faith received not the promises," but bravely dying greeted them afar off.

Work Among the Poor. The work in those days was still largely among the poor. As in the time of the Roman Empire and as in India and Korea it was those who had little to hope for in this world who turned gladly to the message from another world. "Not many mighty, not many wise are called." It was among the lowly that the leaven began to work that was to leaven the whole lump. The proud scholar and the haughty official had little or no use for a religion whose basis is humility and honesty. "Where do these pupils come from?" was asked of our native Deacon in one of the day-schools. "From the back alleys and slums," was his answer; "you do not suppose any respectable man would send his children to a Christian school, do you?" That tells the story of the attitude of China toward Christian education twenty years ago.

It was the history of the Early Church repeating itself. "As we stand in the chancel of our native

Church here and look at the faces of those who are 'gathered together' in His name, we do not see the proud brow of the scholar, the haughty brow of the modern Pharisee, or the hardened, sensual visage of the Pontius Pilates or the Herods of China," wrote Mr. Partridge from Wuchang, "but we see those who bear the burden and heat of the day—the sunburnt coolie, the patient laborer, the carpenter, the mason, the blacksmith, the cobbler, the peddler, the petty farmer, the seller of flowers—these are the souls to whom it is our blessed privilege to minister." But a light had begun to shine in a dark place that before long was to illumine one-third of the human race. How little the workers in those days dreamed that twenty-five years hence China would have turned from her idols and temples and appealed to the despised Christian churches for prayer! How far beyond their most daring hopes the reality has been when the chief executive of China has said that the new China must be built upon the foundation of Christianity as the old China was built upon the foundation of Confucianism!

Guest Room Work in Ichang and Shasi. Mr. Sowerby began the work in Ichang in 1889. He was living in a native house and on Chinese food. Seven adults had been instructed and baptized and the work well started when he was taken sick and obliged to leave for a time, but on his return he began training Boone School students as evangelists and preparing enquirers for Baptism.

Guest Room Methods. He was also in charge of the station at Shasi. Here he tried the policy later quite widely adopted in the Mission of opening a guest room or street reception room for Gospel conversations rather than the usual plan of a street chapel. The street chapel often consisted, in new stations, of a shop on a main street which was hired by the missionary for this purpose and fitted up with benches. Here the passers by, attracted by the assembly or sound of preaching, would saunter in and out staying as long as they pleased. Feeling that much energy and time might be more fruitfully employed with quicker results from the seed sowing, Mr. Sowerby rented a comfortable private Chinese dwelling in which the native deacon or evangelist lived and the guest room of which, at the front, was used to receive enquirers after Christian truth. This room was neatly furnished in Chinese style and here scholars, tradesmen and others came, read the papers and tracts, and entered into conversation with the evangelist who was on duty at the time. This method has become widely prevalent in the China Mission and is used more frequently than the street chapel preaching method. In this way much more direct and satisfactory results have often been obtained. It is the individual method whereas the other is often dealing with a restless, passing congregation. And where the converts are zealous and faithful in seeking enquirers among their friends and neighbors and bringing them to the guest hall it is the more pro-

ductive form of evangelizing if the right man is on hand to instruct the enquirers.

Death of One of the First Converts in Shasi. In 1890, four years after the opening of the work in Shasi, Mr. Sowerby while on a visit there was called upon to visit one of the first Church members who lived some three or four miles out in the country and was very ill. In a letter to the *Spirit of Missions* he wrote the following touching account of it. "This old man has never failed to come to divine worship or Bible-class except when ill, walking the whole distance and back. I found that he knew he was dying, but was so full of faith, joy, hope and peace, that I could speak freely to him of the great change he would so shortly undergo. The subject of death is one much shunned by the Chinese, many thinking that the mere word will bring trouble on them; but he has for some few years been a most earnest reader of the whole Bible and had truly found the Saviour for himself. I mean that he knew Christ, and the power and comfort of prayer and the Word of God as a personal experience. Many of the family he had induced to become Christian, and he was well known by all around to be a Christian.

"I have stood by many a death-bed, but never saw a truer witness to the Saviour's presence in the shadow of death. I felt that much as I should miss him when I should visit Shasi, for he always, if he could, came to the steamer to meet me, I could not but thank God and rejoice to think that the first

adult convert taken from us by death was so true a witness to the saving power of Christ. I felt him to be a kind of earnest, being the first fruits in this place to God. If those at home who take an interest in the Mission could have known this old man, and seen his *happy* death-bed—for he said in spite of his pain that he was full of joy; no doctor, no nurse, nor anything that we should call comforts or necessities, but yet so really happy in the Saviour's love—they with me would feel that all we have done or spent was well worth it to have brought the knowledge of Christ to him of whom we may well say, it was not death but victory, or in his own words, when I asked him if he was afraid, 'No indeed! It is not death, but life, I am going to enter.'"

FURTHER DEVELOPMENT OF THE UP-RIVER WORK

1889-1893

CHAPTER VI

FURTHER DEVELOPMENT OF THE UP-RIVER WORK

1889-1893

Training Catechists in Hankow. An important development begun by Mr. Locke and further carried out under Bishops Ingle and Roots was the gathering of some of the most promising of the converts and training them as workers. At first it was a very rudimentary training and lasted for six months only. Upon Mr. Locke's return to Hankow from furlough in 1889 he started this work again and had seven evangelists in training. These lay workers at this time were men of the plain people mostly—though the standard of scholarship was considerably raised as the number of applicants increased. The advantages of such workers was evident from the start and had had several years of practical trial under the famous Presbyterian missionary, the Rev. Dr. Nevius, in North China. These lay workers were to be the lieutenants in the army, to be in charge of advance posts, to seek and teach the heathen and prepare them for Baptism. With such helpers one foreigner could be in charge of a chain of small stations. The policy was

to send these trained workers as far as possible to localities where they were well known and would not be suspected of being anti-Manchu agents or foreign emissaries. They could succeed where the foreign missionary would fail and won the friendship and sympathy of the people of a new neighborhood to the Church long before they saw the curious looking foreigner from over the seas.

The Riot Year—1891. The storm that broke out in 1891, one of the periodic outbreaks against foreigners under the old Manchu régimé, had its premonitory warning several months before. In Wuchang during the spring of 1890 a strong anti-foreign feeling was evident. Anonymous placards and scurrilous posters suddenly appeared on walls all over the city attacking foreigners and their religion in a most shocking and vile manner. The people were urged in these notices to rise against the foreigners and drive them out. The movement had its origin in Changsha, the capital of the long closed and bitterly anti-foreign province of Hunan, next to Hupeh. No missionaries (or foreigners of any kind) had ever been allowed to enter this city of Changsha, and it was not considered safe for a foreigner even to pass through the province. This feeling against foreigners was worked up by the literati of Changsha assisted by financial and official help. It became a regular movement spreading to neighboring provinces and cities. The plan followed was to secure some large private residence in a city as headquarters. To these substations

were sent large quantities of the printed matter and obscene and blasphemous anti-Christian colored cartoons and from these centers agents worked in distributing this matter, working up and inflaming the neighborhood. During the night worthless characters went about with glue pots and pasted up the placards throughout the city and gave out song books and hand bills during the day-time.

When this crusade reached Wuchang the missionaries there had considerable difficulty in getting it stopped. The work of pasting and distributing went on for five days before the foreign consuls in Hankow could take action in the matter. They sent a strong remonstrance to the Viceroy. Before his answer came the city magistrate put up a small notice ordering the posting of anti-foreign placards to cease. When the missionaries came to examine this notice however they found it far from satisfactory. It was hardly less insulting than the placards themselves and showed how sympathetically officialdom looked upon the movement and how forced was their condemnation of it. It read, "You cannot clear the water by stirring up the mud or purify the air by scattering the heaps of dust," which interpreted meant, as Mr. Partridge reported, "Although this filthy mess of the foreigner and his religion is in the midst of us, we cannot help matters at all by irritating them; leave them alone and they will sink together to the bottom of the pure waters of China."

After the delay of a week the Viceroy replied by

ordering the arrest and prosecution of all parties concerned and other severe measures. The result was a general quieting down for a while and the threatening trouble was temporarily averted. In the meantime however the fire of hatred and antagonism was not extinguished but was smoldering and spreading.

A Larger Center of Population. One of the most impressive sights in all China is the view from Han Yang Hill. It is not remarkable for the beauty of its scenery although the low stretching hills, the chain of lakes and the winding Han flowing into the rushing yellow waters of the mighty Yangtse River at this point[1] present an impressive panorama to the visitor. But the Hill is so situated that a birdseye view of the three neighboring cities is given from its summit. Here at one glance is seen one of the largest centers of human life and activity in all Asia. Immediately at one's feet rise the great chimneys and flame forth the furnaces of the iron works of Han Yang, the Pittsburgh of China. Across the narrow Han stretches the long flat city of Hankow, the great mart of trade. To the right beyond the broad Yangtse, perhaps three-quarters of a mile wide, is the proud conservative provincial capital, Wuchang. On the waters of the two rivers lie countless Chinese craft and on the latter go to and fro the great foreign river and ocean steamers and men-of-war. To the missionary the scene is a challenge for here is the opportunity to plant in a great

[1] Hankow means Han Mouth.

ALTAR OF ST. PETER'S CHURCH, SHANGHAI
WALL AROUND ST. SAVIOUR'S CHAPEL, WUCHANG
This is native built property, purchased and adapted for church uses

center influences that will reach far and wide to all parts of the vast nation.

Development and Growth in the City of Hankow. One of the striking features of the years 1890-1891, was the growth of the evangelistic work at Hankow. For a period of twelve months Mr. Locke reported "We have in one year brought into the Church nearly as many persons as the entire Mission in fifty years and a larger work is in preparation for next year." He had baptized three hundred and seventy-nine adults in eleven months and in four stations under his charge there were one hundred more preparing for Baptism. He had prepared fourteen native evangelists and had a class of ten more in preparation, all of whom were recognized as scholars. In St. Bartholomew's Church House (given by St. Bartholomew's Church, New York City) sixty opium cases had been cured and hundreds of other patients had been treated in the dispensary. There were three hundred day pupils under his charge, of whom during the year one hundred were baptized.

This large work was made possible by the wide use of the native evangelists that had been trained. "We use no indirect methods," wrote Mr. Locke in *The Churchman*. "We try only to win souls, and to build them up in the most direct and personal way possible. Distribution of tracts and Bibles, giving away drugs, general hortatory preaching in hospital, school and street have all been abandoned. Personal conversational work in the guest-room, according to Chinese usage, has been substituted for

these things, and the daily offices of the Church are used in the school and in the Hospital. The five guest-rooms in Hankow are open four or five evenings a week, gathering an average of one hundred persons for religious conversation every night. The only efficient evangelists for Chinese people are Chinese evangelists and lay evangelization is rendered necessary by the magnitude of the field and the scantiness of the means supplied for the work."

This larger increase in the number of converts in Hankow brought freshened interest and new hope to the home friends of the China Mission but it was questioned by some of the other missionaries whether it was wise to baptize so many after the short time of preparation required then in Hankow. It was feared that opium eaters and other persons addicted to vicious habits were led by unworthy motives in seeking and finding admission to the Church.

Of course it was impossible for one man although he had two good native deacons assisting him to give as much careful attention as he would like to the preparation and examination of such a large number of converts. Many of the newcomers fell away in after years, but there can be no doubt that the present strong position of the Mission in Hankow with its five Churches and accompanying parish work strategically placed is largely due to the untiring energy and zealous work of the one missionary stationed there alone in a day of big opportunity.

Bishop Boone Plans to Move to Hankow. Bishop Boone was much encouraged by the growth in Hankow and planned to move there permanently where he might share the heavy burden borne by Mr. Locke. Writing home of it he reported: "Time must test all things; but very earnest work at various points by better trained workers led and inspired by the zeal of Mr. Locke, with God's blessing, are fully enough to justify such gains. Other missions flourish in Hankow, and go slowly in an official center like Wuchang, so that so far we share the same fortunes. The training up of good evangelists to extend and build up this growing work is the key to success."

Anti-Foreign Riots. The disturbances of 1890 which had emanated from Hunan broke out again in full force in the spring of 1891. Many of the mission stations were put in great peril by the widespread outbreaks. The main cause of the riots was an insurrection against the Manchu dynasty. The revolutionists thought that by attacking foreigners at various points they could involve the Manchu government in trouble with foreign powers and so make opportunities where they could strike a successful blow. There were other and minor motives, such as the general antipathy to foreigners and animosity to the Roman Catholic Mission because of its tendency to interfere in local politics and law suits in favor of its converts, but the main motive was so to embroil the government with for-

eign nations that an opportunity for civil rebellion might be found.

There was a riot in Wuhu but our Mission escaped. At Wusueh, on the Yangtse between Hankow and Kiukiang, two foreigners were killed, a missionary and a customs officer, and the English Wesleyan Mission House was burned. A riot was threatened in Wuchang but after many anxious days the storm passed over the city. In Shanghai the ladies out at Jessfield were brought into the settlement and the schools were dismissed for a few days, but quiet was soon restored.

Destruction of the Mission Property at Ichang. It was the newly opened station at Ichang which was destined to suffer most from the outbreak. The riot there broke out on September the 3rd and our mission property was first attacked. Mrs. Sowerby wrote of it some weeks afterwards as follows: "In regard to the riot there was no notice of any rising going to take place. In the morning there was a rumor that the Roman sisters had stolen a child. A child had been given them, (for the orphanage,) but they found it was a boy instead of a girl; so it was sent back at once and all seemed quiet. At twelve o'clock the riot commenced without any warning. They got into our place by breaking down the gates with large boulder stones, so as to get into the convent at the back, as they could not get in through their front entrance. They then made an attack on Mr. Sowerby himself, throwing large boulders at him; but as they had to take two hands to lift them,

their aim was not sure. Some of our own people tried to protect him, but got hurt themselves; and seeing how things were going to turn begged him to run for his life. This he had to do, with the mob chasing him, some of the stones hitting him, and being stunned for some little time, but getting up again and again falling, and the last time he fell, seeing some of these savages standing over him with a large stone to crush him, and at the same time hearing the mob call out to grab him. This seemed to give him new life and he staggered on to the Consulate. The man, having missed his mark in hitting him, and finding the cottagers coming in to protect Mr. Sowerby, turned back. Mr. Sowerby just staggered into the Consulate, and fell on the sofa, as, besides his sprained ankle, his cuts and bruises, he had a touch of the sun, as the first stone knocked his sunhat off, and the thermometer was 102 degrees in the shade. In response to Mr. Sowerby's appeal "to send for the Sisters they are being murdered," the consul went outside and saw the flames ascending from our house and the Convent. They had set fire to our place with paraffin which was in bottles up their jacket sleeves, and gun powder. The sisters ran out of their front entrance, down to the river and were badly bruised and cut, the Mother Superior's head being opened to the bone. One of the fathers protected them as much as he could, and he was badly cut too. Some of the sisters had their clothes torn off their backs and they were thrown down the embankment to the river." The priest

and sisters were saved by foreigners, armed with revolvers who put off in a boat from a steamer in the river. Many of the houses of the foreigners were burned at the same time and the Sowerbys lost all that they possessed."

Death of Bishop Boone. In the midst of the tense situation in China the Mission and Church at home were startled and saddened by the news of the sudden death of Bishop Boone in Hankow on October 5th, 1891, from typhoid fever. His burdens had been too great for man to bear—long and in vain he had appealed to the home Church for help; the needs of China, the needs of the Mission and the present anxiety for the safety of the work and workers lay heavily on his heart. Following the long strain that had been put upon him came a short illness of three days and then came the call of a merciful Master: "Come ye apart and rest awhile." During the summer previous to his death he had fainted away several times and he remained with Mr. Graves in Wuchang to protect the converts and property long after all felt that it was not safe, on account of the threatened riots. He was taken ill on the very day they had decided to leave.

The Name of Boone. The Church may well be proud of and gratefully cherish the name of Boone. As the elder Bishop had been a pioneer in the establishment of the Mission in China so the younger was one of the pioneers in the work in Central China. Once before in Wuchang his health had

given way and he had retired to America, but returning health soon found him back in China again. The Rev. Mr. Bunn who was associated with him in Wuchang in the seventies thus wrote of him:

"His policy was the wise one his father inaugurated—the educational policy. He was a devout man and a strong Churchman. In most ways he was not much like the other Bishops of Shanghai. His father was a leader of men; he was rather a shepherd. He was thoughtful of every one, even in small matters. His latest letters are full of this spirit. He was conservative of all his own friendships, and aimed to make peace and promote good fellowship in his flock. He rejoiced in spirit when his Chinese Christians developed in grace or told him of their successful work. This I think to be his eminence, that he was a good shepherd. He has given his life for the sheep."

Opening of the Year 1892. The death of a Bishop always brings a peculiar sense of desolation and pause to the China Mission. So much depends upon him—all the new policies and work seek his approval and encouragement before they are launched. It seems in the foreign mission field far more than in a more settled work that the head of the house is gone when the Bishop dies and, although the workers push along as best they can, the moving, energizing, directing authority is lacking.

So the year 1892 opened upon a saddened though still hopeful little group in the China Mission. They were looking toward the future and the glad hour

when the Church would do greater things for China and when what was done would receive a greater welcome in China. Dr. Merrins, a valuable recruit, had joined the Wuchang staff and was to take up again the medical work in Wuchang which had been interrupted by the resignation in 1890 of Dr. Deas because of ill-health. Two young men, Rev. J. A. Ingle and Rev. Robert K. Massie had applied to the Board in 1891 for the China field and had been told there were no funds to send them. In fact in February, 1891, the General Secretary of the Board of Missions, the Rev. Dr. Langford, had announced that there were several applications for China before the Board and that it had repeatedly been necessary to discourage those who wished to apply for missionary appointment because of lack of funds; while at the same time the work was in need of reinforcement. The harvest was white—the laborers stood ready to go—but means there were none. So determined were Mr. Ingle and Mr. Massie to go out that they set about to raise their support themselves, and in a month special contributions made their appointment possible. Both of these new workers were sent to Shanghai, but soon Mr. Ingle, moved by the splendid opportunity for evangelistic work in Hankow and Mr. Locke's urgent need of help, moved, with the consent of the standing committee, to this station.

The Hankow Church Opened. The growing work in Hankow called for a larger central Church to accommodate the congregation. The old St.

Paul's Chapel in the native city was far too small and inconvenient. Bishop Boone and Mr. Locke had been keeping this need before the home Church, and the Board of Missions had authorized an expenditure to $10,000 provided the money could be raised by special contributions. After a long time of waiting part of the money came in and the work was started. To the erection of this Church Mr. Locke gave the most careful supervision and it was a day of great rejoicing for the Hankow flock and staff when the new Church was opened for its first service on January 24th, 1892. It was the largest Church in Central China and has accommodated at one special evangelistic service as many as fourteen hundred men. When Hankow became a separate missionary jurisdiction it was selected by Bishop Ingle as the Cathedral and has been the scene of many large and inspiring services.

Changes at Boone School, Wuchang. Owing to the attitude of the progressively minded Viceroy Chang Tsz Tung and his commercial and educational operations in the Wu-Han (Wuchang, Hankow and Han Yang) center there had begun to be an increased demand for English. A School of Chemistry had been opened, a large cotton mill erected by the Viceroy in Wuchang, and important iron works started in Han Yang. As soon as these enterprises were operating the Chinese saw that a knowledge of the English language would be useful and that a further education than that afforded by the Chinese classics would be neces-

sary. Seeing the trend of things Mr. Partridge added an English pay department to Boone School. At first the new students were asked to pay for books and food only—but gradually the cost of tuition was added. The experiment was successful from the start. Forty pupils applied, sons of scholars and of merchants. From that time, 1892, Boone began to move steadily toward self-support and its present position as Boone University.

Visit of Bishop Hare. In 1891, Bishop Hare of South Dakota was making his second visit to Japan in the absence of a Bishop over that Jurisdiction. Upon the death of Bishop Boone the Board of Missions requested him as its agent to extend his visit to China. Some of his report to the Board is of permanent interest and value:

"I am very favorably impressed with the character and ability of the Mission force and think that here, as in Japan, the wise method of work is not the sending of many workers, of whom not a few will of course be persons of small gifts and little force, but the careful selection of a picked few who have ability and training sufficient to enable them to occupy important points of central influence, whether institutional, evangelistic or pastoral, and to work in them and out from them by means of native helpers. The expense of each such head and his native staff as compared with the expense of the same number of foreign workers would be about one-third; the loss from physical prostration, breakdown, and returns home almost nothing; and the

efficiency incomparably greater. * * * I trust that the Church has learned the lesson that only carefully selected persons, just the persons whom everybody wants to keep at home are those who should be sent out to such foreign fields as China and Japan. The missionaries from home should have the gifts and training which will fit them to act as leaders in their several spheres and teachers of natives who shall first be their assistants and eventually succeed to their places." These words are as true to-day as they were twenty-two years ago.

Speaking of St. John's College he said: "Chinese youth here assumed to me a new aspect and I felt that I could draw them to me in a paternal embrace, a feeling I must confess I never experienced before, however much the Chinese may have excited my benevolent feelings."

In reference to the large growth in the number of converts in Hankow he said: "I reached the conclusion, after considerable questioning of Mr. Locke and his three deacons, that a real religious influence had been awakened, that this interest was on a low plane and had little spirituality in it, but on a plane much higher than the subjects of the movement had ever known before, that the persons concerned had actually enlisted themselves as pupils in the school of Christ and were ready to be taught and led; that considerable enthusiasm and *esprit du corps* and the cheery confidence which comes from feeling that one is connected with a successful work had been aroused; and that if the work can be

maintained and the converts kept in hand, a large number of them would become established Christians.

"Let the Church buildings be so constructed that there should be a distinct part set aside for the faithful and another part for the catechumens; let there be a service for the reception of catechumens and then seat them in the Church in the part reserved. Fellowship would thus be given them and they would seem to themselves to have committed themselves to the Church, and the Church to have committed itself to them. Such a practice prevailed in the early Church, and has been used with advantage in some parts of the mission field in the present day."

Seating in the Church. This course prevailed and has been developed and widely used in Central China by Mr. Ingle and his successors. In fact it has become the Mission custom. The churches, however, are not specially constructed. The seating is arranged as follows: A certain number of pews in front are reserved for the confirmed and baptized. Behind them sit the catechumens and behind them still, the enquirers.[1] The women and men are separated and sit on opposite sides of the middle aisle.

[1] To the side at first was a bench known as the penitent's bench where Christians under discipline, if any, were seated.

FORGING AHEAD

1893-1895

CHAPTER VII

FORGING AHEAD

1893-1895

The New Bishop. Early in March, 1893, the good news was sent to the Mission in China that the House of Bishops had chosen a leader for them from among their own number. The Rev. F. R. Graves had gone to China ten years before and so brought a ripe experience to his new duties as missionary Bishop. In company with the Rev. Dr. John McKim, the Bishop Elect of Yeddo, Japan, he was consecrated in St. Thomas' Church, New York City, on June 14th, 1893. The election of Bishop Graves brought confidence and renewed hope to the workers in China. "We are sure," wrote the Standing Committee in their report,"that Bishop Graves will be the right man in the right place. His acquaintance with the Chinese language and literature will give him prominence and influence, and his knowledge of the sentiments of the Church will incline him to a liberal policy while his firmness of character and impartiality of judgment qualify him to rule well the affairs of the Missions both ecclesiastic and secular."

Arranging the Work. The Bishop arranged his

little band of workers as best he could but it was an impossible task to make them "go around." The Rev. Mr. Locke was impelled to leave China to make some provision for the care of his children and later resigned from the Mission. This left the Rev. Mr. Ingle, with but a few months' experience in China, in charge of the important work at Hankow. There was another riot at Ichang and it was deemed inadvisable for Mr. Sowerby to return there. He was, accordingly, placed in charge of Boone School, Wuchang, with oversight of the outstations in Ichang and Shasi, but this work in his impaired state of health he was not able to carry very long. The Rev. Mr. Partridge was given charge of the Theological School and the parish church of the Holy Nativity in Wuchang. A trained nurse, Miss Florence McRae, had joined the staff at Wuchang and Dr. Merrins in charge of the medical work was pleading for a proper men's hospital on the Mission compound to take the place of the native buildings near the Fu Kai (Happiness Street) where Dr. Deas had conducted the medical work. A new recruit destined for Wuhu, the Rev. H. C. Collins, was living in Hankow learning the language and Bishop Graves had also decided to live there.

Development at St. John's. St. John's had developed under efficient leadership into a college—with a four years' preparatory department and a collegiate course of three years. In fact it was now a young university, as a theological department had been recently added and there was a medical school in

Hongkew under Dr. Boone. The college had outgrown and one might say outworn the modest buildings in which Bishop Schereschewsky had begun St. John's School in 1879. Mr. Pott had presented the need for new buildings to the home Church while on furlough in 1892-93 and had secured about $20,000 for the erection of a suitable structure. With this was erected the first of the group of the present St. John's, a dignified center around which is growing a good equipment.

Woman's Auxiliary Organized. A happy event of the year 1893 was the visit of Mrs. Twing, the Honorary Secretary of the Woman's Auxiliary to Shanghai. While there she organized the first Chinese branch of the Society. Writing of the meeting she said: "I think I may safely say that I never had a happier hour than this afternoon when Mr. Graves walked into the church, as I was explaining to a large congregation of Christian women and girls that almost filled it, about the Woman's Auxiliary, Mr. Thomson interpreting. The sun was shining in at the open doors and windows, the birds were singing delightfully, the Chapel was fresh and lovely, all the women and girls were in their best, and looking so interested and intelligent, and it seemed a charming welcome to their new Bishop-elect and a promise of future help in his work from his own people, that could not but have been most cheering and encouraging. He spoke beautifully to them afterwards and so did Mr. Thomson, and the service was so nice and hearty, and the singing so

good. Indeed, in every way it was as good a meeting as I ever went to in the Auxiliary."

Services for Foreigners in Hankow. Our missionaries had long realized the spiritual needs of their own countrymen in China who were there for business or in Customs service. Dr. Nelson had ministered for many years in this work at the Church of our Saviour, Shanghai, but upriver the force of workers had been too scanty to do much English work. The Rev. Mr. Ingle early showed his special interest in his own people in Hankow and on his first Easter there (1893) arranged an evening service for them in the new St. Paul's Chinese Church, which was continued every Sunday evening until the Mission assumed full charge of all Church of England services for foreigners in St. John's English Church.

The service was made as bright and attractive as possible and the English residents responded well to this effort for them. Writing home of this new departure Mr. Ingle said: "No one at home has any conception of the temptations to careless and ungodly living to which foreigners here are exposed, and while we fully realize, that we, as missionaries, come to preach the Gospel to the heathen, we are unwilling to lose an opportunity of stretching out a helping hand to those of our own blood. So we try to make this service an attractive one, that we may win souls to Christ."

Nowhere do the people of our own race need Christian sympathy, ministry and help more than in

the port cities of the East. In those cities the worst of the West and the worst of East meet and the conditions often justify the description given them of "hell on earth." Even in the smaller, interior ports there is a subtle yet marked retrogression in life and character. A missionary in India once said that there is more religion to the square yard on the banks of the Suez Canal than on any other equal area in the world, because so many Western Christians take off their religion there and take it up again on their way home. Religious work among the foreigners in China is much more difficult and discouraging than work among the Chinese, but it is very necessary not only for the sake of our brothers themselves but for the sake of their example before the Chinese.

Thus began in the upriver district a work that was to be continued without interruption and which was gradually to become an important part of the Mission activities not only in Hankow but in all the ports where foreigners, many of whom were affiliated with the Church of England, were resident.

The First Mission Conference. In February, 1894, Bishop Graves called together all the foreign workers in the mission for consultation. A number of vexed questions were settled at this time and the widely scattered missionaries came to feel more strongly than before the oneness of their work. The need of reinforcements was uppermost in every mind. Several of the mission institutions were closed because of the lack of workers to man them.

There were almost no women to oversee and develop the work among women. The male converts were increasing but there were very few women converts. In the churches and chapels out of deference to Church custom the women sat on one side of the Church and the men on the other. At that time there was also in the interior stations a series of screens dividing the two parts of the congregation. At service time the men's side was well filled but the woman's side was practically empty. The workers realized that there would not be a Christian China until there were Christian homes, and that there would not be Christian homes until there were Christian mothers, and that there would not be Christian mothers until there were women workers from home in whose hearts was the love of Christ to give themselves for this work. And now even the evangelistic work among men had come to a standstill. It could proceed no further. "We have ceased to educate more theological students," wrote the new Bishop, "for want of American clergymen to oversee them efficiently in their evangelistic work. We do not intend to evangelize China by foreign missionaries alone, but through our native ministry. What we ask of the Church is enough men to oversee them in their work." Ten workers were asked for immediately by the Conference. This did not provide for enlargement but simply for the efficient carrying on of work that has already been begun.

The Work of Training. The work in Boone

REV. Y. T. FU REV. T. K. HU
CHINESE PRESBYTERS

School and the Divinity School had gone quietly and steadily forward. Mr. Partridge drew a true picture of it. "Only those who *really know* what the problem is here, appreciate the work of hours and hours, days and days, weeks and months, spent in a Chinese class-room instructing a few catechists and deacons and attempting to develop and strengthen character. It is the all-essential foundation work, which does not show much on the surface, and which is hard and slow and discouraging to those engaged in it; but we struggle steadily on *in faith,* for we know that the superstructure must eventually rest upon what we are accomplishing now, and quality is far more essential than quantity at this stage of the Church's progress in China."[1]

Ordinations in 1896. Three candidates for Holy Orders, Li, Hu and Tsen, were ordained on the Feast of Sts. Simon and Jude in 1896. The abundant promise that they gave nearly twenty years ago has been more than fulfilled and years of wise and fruitful labor have been the result. One of them is now the priest in charge of the Church's outpost Shihnan in Western Hupeh (a station ten days distant from Ichang), another is the Chinese rector of All Saints' Training School for Catechists at Hankow, and the

[1] The splendid native clergymen we have now in China who were trained at this time give ample evidence of the spirit in which that work of training was done. It is difficult to see how any better work could have been done for the Church in China than the training of these men by Bishops Graves and Partridge.

third is still doing telling work in the city of Wuhu to which he was assigned at the time of his ordination. One rejoices in these men and others like them in the native ministry in China. They are the hope of the Church in China, the foundations upon which humanly speaking the building not made with hands must rest. They are a promise of the future of the Chinese race when it shall be Christianized. When one who knows them thinks of their spiritual power, their ability as preachers and as administrators he feels the hope warranted that when China is won for Christ it is to be the greatest Christian nation, not only in point of numbers but in point of Christian activity and power for Christ, in the world.

The First Training School for Bible Women. At the Mission Conference in 1894 Miss Dodson read a paper on the need of trained native Bible women. She thus forcibly stated the situation: "In the first place, no one has come out for this special work of training Bible women, and those who have taken it up have not been free to give their whole and undivided time to it. We have gone on from year to year, hoping something could be done in the future to strengthen our woman's work, until now half a century has gone by, and very little done. Shall we quietly wait another half century? I say no. But if we wait for the command to go forward to come from the home land, it may never come. The present state of our girls' day-schools and Bible women is sad and hopeless. It is a failure,

that is, when you look at it from a forty-nine years old standpoint. We have good and worthy women in our native Church, women that we are proud of, but our Bible women and teachers do not understand their business. The eight widows employed as teachers of day schools and as Bible women in the Shanghai branch of our Mission are far from giving satisfaction."

As the result of Miss Dodson's appeal which was published in America the Woman's Auxiliary raised part of the funds for a training school in Shanghai and the remainder was raised by Bishop Graves. So a new and important department to the Mission work was organized. The School when completed was placed in charge of a new worker, Miss Lillis Crummer, who showed then the promise, and for many years the fulfilled reality, of splendid qualifications for the important work of training.

The new work was opened in September 1897. The first class was a test class—composed of four resident women and one day student. "It is hardly necessary to say," wrote Miss Crummer, "that these women are all widows, for it has been so often stated that only widows are eligible to a school of this kind, as they only are able to command the respect of the people when they go out to do Bible women's work. Married women, of course, could do the same, but they are not free to leave their home ties and devote themselves to such training and practical work." In addition to those in training some outside women came in

for instruction. "We will see," Miss Crummer continued, "whether they will be profited by it and made better Churchwomen with a zeal for gathering in others for the harvest and not be like one old Christian p'o p'o (old lady) I knew not long ago, who was the only Christian in her village, and was anxious to keep the honor all to herself!"

We admit that this convert was not very far advanced in the Christian life but she had advanced as far as her more favored but equally exclusive sister in America who once asked her Bishop if some rule could not be made whereby people who had not been born in the Episcopal Church could be kept out of it.

The mornings in the Training School were spent in study of the Bible and Church doctrines. The women did the work in the house, except the cooking. A cook was provided so that the meals might be served on time. "This," said Miss Crummer, "to the Western mind, is the most natural way to serve them, but it is not Chinese, for they seem to cook and eat at all times of the day and night." The afternoons were spent in getting practical experience—visting the patients at the woman's hospital, at the dispensary, in classes for teaching the heathen and, when weather permitted, the surrounding villages.

At the end of six months both Miss Crummer and Bishop Graves were pleased with the result. The conduct and progress of the women were satisfactory—and it was proven that women of mature

years were capable of successful training and that women of Shanghai and upriver districts could be trained together. The Bishop said of it at the end of this period, "The institution has run like clockwork since it was started. It has now passed the stage of experiment, and may be said to have solved the question of the training of women for this Mission."

Power of the Teacher's Example. And Miss Crummer in her bright, characteristic, capable way which so endeared her to her many friends wrote of the experiment after describing the course of study, etc.: "Thus I have tried so far in a poor way to tell you what lessons they have learned in these six months. Now I want to tell you what great lesson *I* have learned. It is this, that the *power of example* is to be one of the strongest factors in developing these women into useful and efficient helpers in the Mission field. I have noticed that as I have been earnest and industrious so have they been earnest and industrious. As I have been prompt and regular at all the services, so have they been. As I have allowed other things to interfere with my work, or have become lax for a time on account of the trying climate, I have immediately noticed a laxity on their part. Although advanced in years they are still children, and must be led and taught as such. I have also learned that women of their age can live together in harmony, which was a mooted question at first. I think the secret is keeping them busy and *a little tired*, so that they have not the inclination to gossip and

discuss one another. Of course the whole scheme so far is a trial, but after six months I am pleased, and I am sure, if we do our duty, blessings will fall on the work, and the Church Training School for Women will prosper."

It has now long passed the stage of experiment and for sixteen years has been making work among Chinese women by Chinese women under foreign oversight possible and fruitful.

THE WAR WITH JAPAN—AND ITS FAR REACHING EFFECT UPON THE CHINA MISSION

1895-1898

CHAPTER VIII

THE WAR WITH JAPAN—AND ITS FAR REACHING EFFECT UPON THE CHINA MISSION

1895-1898

In 1895 occurred one of the most momentous events in the long history of China. For eighty years missionaries had been trying to spread Christianity in the Empire. For an even longer period foreign nations had been knocking at the doors of China. The nation was asleep—occasionally there were evidences that the slumber of centuries was being disturbed—but after each disturbance there was the inclination to take another nap. The war with Japan was the sharp, sudden blow on the head that forever awakened the sleeping giant. Before that China had moved on her way self-satisfied, proud, disdainful of the nations of the West, ignorant, cruel, oppressed by corrupt rulers,—Christian mission work like every other form of foreign intercourse was like butting the head against a stone wall. It was rather hard on the head but it made very little impression on the wall.

But the forces were at work to make the new China. The spread of the Truth that was to make

men free, the comparative view of the world that Chinese students abroad were getting—the touch of foreign diplomacy and commerce was making an impression on China and already the seeds were being sown in many a mission school (as in the Anglican Mission School in Honolulu in which the Sun Yat Sen was a student) which were later to germinate and bring forth much and mighty fruit—but the process was slow and needed just such a hurrying up as the disastrous war with Japan involved.

Then it was, in the fight over Korea, that China, the proud mistress of races, as she had thought herself to be, was ignominiously defeated by her despised little island neighbor. Here the Goliath of the Orient was laid low by the stripling from the Eastern Sea. It was a bitter blow but it was a saving one for China. It did not take some of the bright younger men of China long to see that Japan's victory was due to her adoption of Western methods. Japan had been going to school to the despised foreigner and Japan's contact with Europe and America and her careful study of their arts and sciences and especially of their military ways had made her strong with a strength against which the old Chinese army could not cope. To be sure the umbrella, fan, bow and arrows of the old Chinese soldier had been replaced by modern (?) German weapons of warfare, but the most of the money for the purchase of modern equipment given the army department had gone into the purses of the officials

and useless antiquated weapons and ammunition for a low price had been purchased instead.

"All the world," said a writer in the *North China Herald* after the war, "knows that China, though huge, is very weak; that she is weak because she feeds her mandarins and people upon falsehood instead of truth, on ignorance instead of knowledge, on hatred to all outside China instead of good will, on opposition and misrepresentation of all Christian philanthropists instead of gratitude and friendship.

"What then is the remedy? Let China ask herself how it is that a country one-tenth her size has almost paralyzed her trade and forced her practically to give up Korea? The method adopted by Japan must take the place of the haphazard government now in vogue; foreign inventions and power must be taken into consideration, friendly relationship with civilized powers must be cultivated and information must be allowed to take the place of the terrible ignorance that lies like a pall on China."

Fortunately for China her own leaders were beginning to realize what the writer in the English newspaper in Shanghai referred to above and what all alert foreigners in China had seen. They realized her weakness and saw that their country was in imminent danger of being sliced up like Poland among foreign powers. Clearheaded, thoughtful men among them saw that China could not go along in the old ways, that if ruin and anarchy were to be

averted something must be done. Thereupon arose a widespread cry for reform and the bigoted, intolerant literati were doomed with the old régime. The conservatives were in power again from the time of the *coup d'état* of 1898 and the deposition of the young Emperor Kwang Su until the failure of the Boxer Movement in 1900, but from the time of the Japanese War their power began to wane. Progress and reform were in the air.

The War and Missions. Terrible as were the evils of war the missionaries felt that the reforms that it was bound to bring about would more than compensate its ills. The evils which daily beset the Chinese people were far worse than the horrors of the battle-field. The latter must have an end, but famines, dire poverty, injustice and oppression had never ceased through long centuries of misrule and official corruption. Any war that could help sweep away China's terrible sorrows would be a blessing. The friends of China hoped that the humiliation of her pride might bring in a better day. They hoped too that China's leaders might see, as the rest of the world saw, that China's failure was not only a military and administrative one, but a moral failure, that what was needed was a new moral force and that this would be found only in the Christian religion.

"We are looking forward to glorious opportunities for extending missionary work as the result of this war," Archdeacon Wolfe of South China wrote to England. "I consider this war as the best thing

imaginable for China and the Chinese people ultimately. War is, no doubt, in the abstract, and in every way, in fact, a terrible calamity; but God overrules these great evils for good, and it requires some terrible upheaving and force to shake this country out of its old ways and cleanse it of its corruption and want of common justice."

Massacre and Riots in Szchuen. While the ultimate effect of the war was to be thus favorable to the spread of Christianity its immediate effect was to inflame the masses of people for a time all the more against all foreigners as the supposed cause of the trouble. Humiliated and sullen the officials in Western China led by the Viceroy of Szchuen vented their ill will in another terrible massacre. In Kucheng, the Church of England missionaries were torn from their beds and foully murdered. Other missions suffered terribly in loss of property. Hospitals, orphanages, churches, the agencies which held within them the power of a new life for China, were swept away. While this movement did not spread to any of the stations of our own Mission it was a time of anxiety, for in China, in the old days of the Empire, one never knew just how much any such movement was local and how much national.

Friendly Attitude Toward Missionaries. After this movement to drive out Christianity and Western civilization had failed there came a revulsion of feeling and the prominent lesson of the war began to make itself felt. The officials began to

see in the missionary the messenger of a new and better civilization. There came a strong desire for the learning that had made Western nations and Japan so strong and prosperous. The despised Mission school took on an entirely different aspect to the erstwhile Chinese scoffer. It was the day of opportunity for Mission schools and the missionaries realized it.

St. John's College. "The demands upon us are becoming greater," wrote Dr. Pott early in 1897, "and our desire is to put ourselves in a position to meet them. Many signs of a general overturn in the old crystallized state of affairs in China are evident, and in whatever way it may be brought about, a new order of things is sure to come." The fees for tuition were raised and the number of applicants for admission were so great that many had to be refused. A new Science Hall was deemed a necessity for the enlargement of the college and some large sums were contributed for it by wealthy Chinese merchants and officials who had at last come to realize the value of St. John's.

Growth in Shanghai. In 1897 Bishop Graves comments especially on the great commercial development of Shanghai since the close of the China-Japan War. The growth of the place was phenomenal and on all sides were springing up cotton factories, silk filatures and other important manufacturing establishments. While the growth of a big city brought new problems to the mission work "the situation is now without a great promise for the future, for it

means that as Shanghai grows so does our opportunity for doing good, and the greater is the position of influence that will be occupied by any mission located here. Moreover, it means that the old dead, anti-progressive spirit will of necessity give place to another."

Development Upriver. The experience at Boone School in Wuchang was similar to that at St. John's College. There was the same increased demand for foreign education. It had not been easy to obtain paying pupils before but now the applicants were so numerous that Mr. Partridge had difficulty in choosing out those who applied. He himself raised the funds and purchased a piece of land adjoining the Mission, for enlargement. The son of the Taotai of Hankow entered the school; the first son of an official to enter Boone. Viceroy Chang Tsz Tung[1] sent his secretary to express his appreciation of the school, and to offer (unsolicited) to furnish the new building needed, or build an addition to Williams Hall, or in fact extend any financial help needed provided that the usual attendance at Divine worship be made not compulsory. "It is a rather trying temptation," wrote Mr. Partridge of the offer, "to one when the building is appealing so strongly for funds, but of course I have been obliged to decline his Excellency's offer.

Position of Mission Schools. Throughout the

[1] Chang Tsz Tung, one of China's greatest and best rulers who about this time wrote the book "Learn—China's Only Hope," which had a large circulation and widespread influence.

land the Christian schools became the cynosure of all eyes. When the newly established government college at Tientsin started to secure the most promising students, Li Hung Chang told the American president of the institution to secure all he could from Christian schools as there he would find the best material. The foreign office in Pekin made a recommendation to the government to establish a university in each of the eighteen provinces with smaller schools in the chief cities, where the Chinese could study English, chemistry, physics and metaphysics, and an edict to that effect was issued.

"Some of the governors received these orders with alacrity," wrote Dr. Boone, "some conservatives did not like the new régime. The powerful governor of the great province of Shantung replied to the imperial rulers that he would comply with the order, but as no one wanted the college nothing could be done. The reply came: 'We gave the order because so many influential people in your province want it.' The governor replied: 'I have no place suitable for this college.' The answer was: 'Take one of the many temples in your city, empty it, and get it ready for this work.' Further objections brought the imperial retort: 'Obey orders or we will dismiss you from office and install someone who will carry out our new policy.' The governor had to submit to the inevitable and get ready for the new order of things. He even had to go to the missionaries living in his city whom he had opposed for years and ask them to lend a hand in getting the

new college started and finding suitable instructors for it." All these were evidences that the young Emperor himself had broken away from the Empress Dowager, his conservative but strong-minded aunt, and had been won over to the side of reform.

Conference of Anglican Bishops. In the meantime two events had occurred in the Mission—both of which were important works of preparation for the door of greater opportunity which was opening wide before the Church. One was the first Conference, in Shanghai in 1897, of all the Anglican Bishops working in China.

It had been felt for some time that there ought to be a closer bond of union between the Church of England and American Episcopal Missions and consultation together for the good of the Church. At this first conference, at which the four English Bishops and the one American Bishop were present with attending presbyters, various subjects were discussed, such as religious terms in the Chinese language, the name of the Church in Chinese, subdivisions of dioceses and a common classical revision of the Book of Common Prayer. All felt that the Church had made an important step forward and it was agreed to meet again in 1899. These conferences were destined under the blessing of God to eventuate in the formation in 1912 of the one Church for all of China, the Sheng Kung Hui, comprising English, American, Chinese and Canadian members of the Anglican Church in China.

Revision of the Prayer Book. The other important piece of work was the revision of the Prayer Book in 1895 by a committee appointed by Bishop Graves consisting of the Rev. Messrs. Thomson, Partridge, Pott and Ingle. The Mission already had a beautiful translation in the literary language made by the scholarly Bishop Schereschewsky. But in the meantime the American book had been revised and enriched and it became necessary to go carefully over it again altering it so as to correspond with the one used at home and correcting minor defects that frequent use had made noticeable. This revision kept the book in the Wenli language. It was afterward put into the Mandarin and the Shanghai colloquial.

Further Development of the Upriver Evangelistic Work. In spite of wars and rumors of war the work in outstations was being pushed forward. An advance was made when a new station was opened by a native evangelist in the large town of Hanchuan, some sixty miles up the Han River from its mouth at Hankow. After the native preacher had been at work there for several months Mr. Ingle visited the new station in 1894 and baptized seventy-one converts, "good and genuine people." "If more men would offer themselves," wrote Bishop Graves, "we might go on extending our work in this way." With the coming of the Rev. D. T. Huntington to Hankow in 1895 and the Rev. L. H. Roots in 1896, it was possible gradually to extend and develop the outstation work with a chain of country stations,

manned by native evangelists, between several of the large cities in which a native or foreign clergyman resided.

Hanchuan is a good example of an outstation in the China Mission. This town is in the central point of a large country district. Around it have gradually been opened preaching points in several villages. In Hanchuan a native clergyman resides, while in the more important neighboring village catechists are stationed. It was never intended to have a foreign missionary resident there with the equipment of a hospital or large boarding school needed in the big cities and provincial capitals, but it was planned that it should be developed, as in time the Mission hopes to develop hundreds of similar cities into a strong center for the Chinese Church in the district around it.[1]

Anking. Anking, on the Yangtse River, midway between the cities of Wuhu and Kiukiang is one of the strategic points in the conquest of China for Christ, being the capital of the province of Anhui. Here, early in 1894, in spite of the paucity of workers at the time, a start had been made with a native deacon in charge. It was difficult to rent property for the use of a Christian mission, but an old "haunted house" which no one else wanted was finally obtained. There was no foreigner to place there until 1896, when Dr. Mackay of Wuchang,

[1] Of the 1900 counties into which China is divided about 1200 are still without settled mission work.

although not a member of the Mission, relieved Dr. Merrins at Wuchang who with Mrs. Merrins removed to Anking to make an opening by medical work for the Gospel in that great heathen stronghold.

Other Upriver Outstations. Another new outstation opened about 1895 was the city of Hsinti—about one hundred miles up the Yangtse River from Hankow. Here also it was not intended to have a foreigner resident. It was first manned by native catechists—one of whom proved a scoundrel and made much trouble for the Mission with the Roman Catholic Mission which he joined after being dismissed by the Church for dishonesty. Afterwards a native clergyman was sent to take charge of this work which has made good progress in spite of its stormy drawbacks. Here in May, 1896, Mr. Ingle visited the station, the first foreigner to enter the city or to travel over most of the road from Hanchuan there. This journey, from Hankow to Hanchuan—sixty miles by native boat—and from Hanchuan a point sixty miles further up the Han River where Mr. Ingle thought of opening a station and from thence to Hsinti across country and from the latter place back to Hankow was the longest journey yet recorded of any member of our Mission into the interior of the province of Hupeh. It was a journey of exploration, and the traveller came back with a new sense of the vastness of the work yet to be done and the need of branching out by means of native helpers from the

big cities in which the Mission first had wisely determined to settle and make strong centers for radiating activity.

Work at Shasi. The work at Shasi was put on a permanent basis in 1896 by the purchase of land and the erection of a chapel and house for the native pastor, the Rev. Mr. Kwei, who was in charge of this station until his death in 1911. This addition was made possible by the generous gift of the missionary in charge, the Rev. Mr. Huntington. The work here as at Hanchuan and Hsinti was done by natives under the supervision of the foreign worker, and that the plan worked well has been a great testimony to the efficiency of the native staff.

These stations were then all supervised from Hankow as a center. In the latter city itself the evangelistic work was spreading and new congregations being organized. St. Peter's congregation was housed in a native house.[1] Mr. Huntington telling of a baptism service at the old St. Peter's thus describes the Chapel: "We first went up a very crazy tenement-house sort of stairs to the Deacon's study. At three o'clock we went down. I never saw such a chapel. Sheldon Street Mission room is a Westminster Abbey compared to it, though this is larger. Whitewashed (but not very recently) floor partly stones and partly boards with holes in them and thoroughly rotten, and the seats board benches with

[1] Bishop Graves wrote home at one time that any hayloft at home was preferable to sleep in to any Chinese house he knew.

no backs to them. Just in front of the chancel, over what, by courtesy, we will call the choir, was a sort of well through which came nearly all the light for the building. I could see the edges of several roofs, but there was nothing to keep the rain out, and the altar looked as if it had 'suffered shipwreck' and been 'in the deep, a night and a day.'

"When you add that, besides being open to the weather, there is no means at all for warming the place, and that the thermometer registered four below zero in Hankow on December 15th,—you will readily conclude that it is not the luxuries of Christianity which have made the converts.[1]

"This is one of the most successful stations and they need very much a decent chapel and good guest-room (reception room) for enquirers to come and talk with the missionaries."

This appeal was not without its effect. In 1897 through the generous gift of Mrs. Bedell, widow of the late Bishop of Ohio, the present neat and substantial St. Peter's Chapel was erected in Hankow.

Neglect by the Home Church. The missionaries sorely needed such evidences of the interest of the home Church in the work it had sent them to do. In fact it almost seemed at times as if they were not only to do this work in China for the Church but to furnish the means of doing it. Mr. Ingle wrote at the end of 1896 from Hankow:

[1] The above description will give a general picture of many of the newer stations in China to-day.

"You ask for my general impressions of the work of the Church. I hesitate to touch the subject, for I feel very keenly the neglect of our work by the Church at home, and I cannot speak of results and methods here without touching on causes at home. Our work in China is small, though perhaps as large as could be expected under the circumstances. Almost from the beginning of the mission we have been undermanned and neglected. Under such circumstances no policy can be carried out and little lasting result accomplished. Our workers are above the average in ability but pitifully few. We feel that we are barely tolerated by a rich and growing Church, which could easily quadruple our force if it chose, but prefers the very unbusiness-like plan of employing one man to do the work of three or four, and then actually expects to see growth, whereas there are not enough workers properly to supervise already existing work, much less extend it. Do you wonder we here on the outposts think our lot hard and blush for our Church's indifference? It would be better if she were to renounce the profession of work among the heathen, and leave us to seek help and sympathy from, perhaps, the English Church, than to trifle thus with so solemn a commission as our Lord's parting mandate to her."

Strong and burning words, but were they not justified when we contemplate the paucity of the regular offerings from the whole Church for the extension of Christ's Kingdom abroad that year? A little over $200,000, perhaps a trifle more than half

a cent a week for each communicant, given by the richest body of individuals in the United States for the work of winning one half the world for Christ! One worker only added in 1897 and he not an American but an Englishman! Can we wonder that the workers in the field felt as did Mr. Ingle? The Church at home was as fast asleep as China had been.

We have made a big step forward since the devoted young priest wrote his above complaint, but we are still only on the threshold of doing big things in China. A work commensurate with our Apostolic Claims and present power and membership at home still waits to be done. And it must be done quickly for the day of opportunity in the new China is passing quickly. We can be proud of our workers in China and the quality of their work, but we cannot yet be proud of the response of the home Church to Christ's appeal for China.

A SURVEY OF THE WORK AT THE END OF THE CENTURY.

1898-1900

CHAPTER IX

A SURVEY OF THE WORK AT THE END OF THE CENTURY.

1898-1900

In Due Season Ye Shall Reap. The year 1898 was a memorable one in the history of the Mission. It may be said to mark a turning point in the Church's Work in China. The faithful, patient work of years was beginning to tell. The educational work and opportunities it afforded had never been so promising. There were exciting times in Pekin that year and the Emperor, aflame with zeal for reform, was quietly deposed by the now thoroughly alarmed Empress Dowager. A strong reactionary movement set in, which culminated two years later in the horrors of the Boxer Movement and the attempt to drive the foreigner and everything that he had brought forever out of China, but even these two years of reaction could not suppress the eager desire that had been stirred throughout the country for the advantages of Western civilization. Consequently the schools were full. The directly evangelistic work, especially in the upriver district, was equally promising and encouraging. Late in 1897 Bishop Graves, in company with Messrs. Ingle and Roots, made an outstation visitation from

Hankow. In writing of this trip the Bishop reported that the advance in the work was so great that he himself was surprised at the progress he found in certain localities, the reports of which had previously seemed to him to be exaggerated. He also said: "In describing the bare outline of the events of this visitation, the impression of the rapid growth of the work in the upriver districts must even in a brief statement be plain. I rejoice that I can say that not only is our work stronger in numbers, but there is a more solid growth in stability which I see on each visit * * *

"Young men and girls are applying to us to be taught, enquirers and catechumens are coming to us not by ones and twos, but by hundreds, to be instructed in the Christian faith and prepared for Baptism. New workers, both men and women, are urgently needed and the Church should allow nothing to hinder her sending them out at once. I can only solemnly warn the Church that now is her opportunity in China."

Would the Church hear? The appeal had gone home again and again before and leaders had died with it unanswered. Many valuable years in which far reaching work might have been done had been lost. Enough workers had been sent out to keep the scanty and scattered work going only without providing for increase. Was it to be so still?

Many New Recruits. Thank God no. Eleven new workers were sent to China in 1898, the largest number in one year in the history of the Mission.

What joy it brought to the little band of workers in that far away land, so long hoping and praying for helpers to come and fight by their sides, and not only take their places when they fell and hold what had been gained, but push further into the camp of the enemy! Best of all the increase was not a temporary one. The next year nine new workers were sent out and from that time on until the present a small but continuous supply of reinforcements has been sent by the home Church. A new spirit seemed to have fallen upon the Church, due largely to the earnest, solemn appeals of the Bishop of Shanghai by letter and in person while in America, and the confidence of the Church in him, and to a new policy adopted by the Board of Missions—a policy of greater faith in God and trust in the Church to supply the means necessary to send out into a field of great need any thoroughly qualified man or woman whom God had really called. The General Theological Seminary, which had not sent a man to China since Mr. Pott in 1886, now after twelve years sent five men in two years, two of them, Messrs. Lund and Lindstrom, being candidates whom Bishop Graves had accepted in China and sent to America for further training in preparation for reception into our ministry. The Virginia Seminary had long held the honor of being the chief source of missionary supply, but the spirit was spreading and Berkeley and Philadelphia Divinity School were coming to the fore and Cambridge had just sent out one of her most earnest sons.

A Survey of the Field. Let us attach ourselves to a group of these new workers and with them pass to China, in the year 1899, and survey the field and the points of light started by this Mission and shining in the midst of widespreading and dense darkness.

We disembark in Shanghai—not far from the wharf is our oldest station in China, the Church of our Saviour, Hongkew. The Rev. Yen Yung Kiung for so many years its pastor—one of the most noted and valuable of our missionaries in China—has but recently died. He was among the first graduates of St. John's College, and "he might have been," as Bishop Graves said of him, "with his abilities and opportunities, one of the wealthiest and most prominent men in China, but he turned his back upon all worldly honor and devoted himself to the service of the Church."

Leaving Hongkew we pass over to the native city of Shanghai with streets narrow, dirty, crowded and ill smelling—a striking contrast to the imposing, modern, foreign Shanghai. Here is Grace Church, for many of our fellow Christians live inside the West Gate. Then passing over into a busy suburb, fast becoming a part of the city, we come to another station in Sinza. Here again the generosity of Mrs. Bedell is bringing blessing to heathendom and St. Peter's, like her previous gift providing St. Peter's Church at Hankow, is rising to strengthen the work in Shanghai. Then catching further glimpses of the city and its immediate environs we drive behind one

AN ELDERLY CHRISTIAN IN THE DISTRICT OF SHANGHAI
A GREAT GATHERING OF MALE COMMUNICANTS FROM THE SHANGHAI DISTRICT, PLANNING FOR CHURCH EXTENSION

of the strong, jerky Chinese ponies, known in a few of the larger ports of China, four more miles to Jessfield. Here is St. John's College, so long a distant friend only, now at last actually before us, doing its splendid work for the young men of China. Here is the fine new Science Hall completed in September, 1899, and ready for a long career of useful service. Here too is the Training School for Bible Women which in 1898 had graduated its first class, and St. Mary's School and Orphanage, year after year transforming unwanted depised girls into noble Christian womanhood. In the beautiful St. John's Church there is scarcely room for us as we enter for Evensong, so full is it of the students from all the institutions on the compound.

Every one is charmed by the first view of the work that Shanghai affords and by the cordial welcome of the missionaries. The rapidly growing, active city, the fine buildings of foreign firms and banks, the gay shops with their many goods exposed to full view of the tourist rolling by in his jinrickshaw, the varied costumes of many nationalities, the hum of the very cosmopolitan life of the foreign settlement where all the nations of the West and the East seem to meet, is all very exciting and strange. But it is not China proper, where the greater part of the Mission work is done, so leaving Shanghai we pass through the three provinces of Kiangsu, Anhui and Hupeh, in which the Church is at work. In the former we find twenty-five stations and outstations including preaching points. The evangelistic work,

though the stations are greater in number, has not yet had the same success as in Hupeh in Central China in which Wuchang and Hankow are situated. The Bishop tells us that "This is partly due to the character of the people who are slow and lacking in energy, and partly no doubt to the fact that this branch of our work has not been so completely organized here as it has in Hupeh." But the same system which has had such good results in the Hankow outstations has been introduced now in the Shanghai district and better results have steadily followed.

We do not stop to visit the outstations but pass on by the main artery of travel, the Yangtse River, up to our most inland points. Adjoining the province of Kiangsu is the province of Anhui and in two of its river cities, Wuhu and Anking, we have centers of work. The former has made very little progress since it was opened many years ago and the lonely hilltop Bishop Boone had purchased, in the hope that soon the station might have a resident foreign missionary to develop the work, still stands out lonely and unoccupied. But the Bishop has placed Mr. Lund here and although a new member of our Mission he has had much experience in another Mission and knows the language, so is able to push ahead rapidly. He has opened a boarding school for boys and there are three outstations. The headquarters of the Mission is still a rented house in the native city where Mr. Lund lives, but a road has been constructed to the hill

outside the city and plans are under way for building there.

Passing on up the river, in about twelve hours we come to Anking where Mr. Lindstrom has recently assumed charge. Who could have foreseen then the wonderful growth that was to take place there within twelve years, when its fine schools, cathedral, church, and hospital were to arise, and the large group of foreign and native workers and chain of outstations would evidence its activities. A school of ragged looking boys, a handful of members, many of whom turned out to be unworthy of the name. Such is the beginning of the work in Anking as we visit it in 1899.

We have no work yet in the next province of Kiangsi so we pass by Kiukiang, its principal river-port, and up the next day to Hupeh, landing at Hankow and Wuchang. In Hankow, in addition to the work at St. Paul's and the new St. Peter's, another large lot in a distant part of the city has been purchased through the energy of the Rev. Mr. Huntington, and the rapidly growing congregation of St. John's (sixty have recently been baptized on one Sunday) is about to exchange its squalid home in the loft of a Chinese house for a more dignified place of worship.

Then we go by small native rowboat, called the sampan, over the Yangtse to the provincial capital, Wuchang. After a not very dignified landing and a scramble up a muddy river bank we make our way

through the city wall by the Grassy Lake Gate, winding in and out of the narrow streets, for the comparatively wide, straight "College" street was then unknown, and we see at last the little round clock tower of Boone School and pass in to what is both physically and spiritually like an oasis in a desert. All around is the noisy, smelly city—within is quiet; green grass, fine old shade trees, and the sound of a church bell. It is a blessed relief and a promise of the China that is to be. "Within is quiet," but not when the new worker first arrived. The boys of Boone are drawn up in line on both sides the hilly entrance and long strings of fire crackers sound forth their rapid noisy greeting. Then you pass on to the center of it all, the beautiful Church of the Holy Nativity, and the boys from Boone and the girls from St. Hilda's gather with you for evening prayers. St. Hilda's is new to you—but after all it is an old friend under a new name, for it is the old Jane Bohlen School for girls after a long checkered career of openings and closings now in a new substantial brick home under Miss Pauline Osgood, one of the new recruits. For two years it had been closed again when after nearly three years of service Miss Ward died leaving the school orphaned. It too has started on a new life and now, not to be closed again for lack of workers, it begins its rapidly growing work. Boone has also had an addition, Williams Hall, built by money Mr. Partridge himself had raised. It has furnished increased accommodation but this has been speedily taken up and

hundreds of applicants for admission must now be turned from its doors.

St. Paul's Divinity School is another new building made possible by the legacy of Miss Lily F. Ward who died in 1898 after a short period of loving earnest service for Christ in China. In this are the three divinity students and the Associate Mission comprised of the Rev. Messrs. Wood, Littell and Sherman who have come out from America for evangelistic work in and around Wuchang.

Not far away are the buildings of the hospitals for men and women both getting ready for a new period of usefulness made possible by the coming of Dr. Borland and Dr. Mary V. Glenton.

Again another steamer and we pass on to Ichang, four hundred miles up the Yangtse from Hankow. But before we reach this our remotest station if we stop *en route* at the river cities of Shinti and Shasi we find much to encourage us, especially in the reports from inland outstations reached from these cities, where the Gospel is now being preached and converts made. The progress is truly remarkable. What was especially noticeable in the work at these outstations, begun by an application from the people in the village of Chiao Wei that someone be sent to teach them, was the fact that it was almost entirely self-supporting from the start, the house or chapel in Chiao Wei being paid for by the people themselves who also furnish the travelling expenses of the catechist sent to instruct them. The catechumens are already numbered by the hundreds and it

is with great difficulty that provision is made for teaching them. We also learn that all around the station at Hanchuan the conditions are encouraging and the harvest everywhere is great while the laborers are few. There are now fourteen stations and outstations in the upriver district and the training school for catechists in Hankow is sending forth catechists as fast as the one or two instructors available can train them.

Reaching Ichang we find the Rev. Dr. Collins and the Rev. Tsz Tsen Fang and a steadily growing work.

So we finish our survey of the work as it was in the year 1899. With increased equipment and staff it was standing on the threshold of its greatest development. The Church in America was at last beginning to take firm hold of its work in China and the future was full of promise and hope, when there occurred in the summer of 1900 that awful cataclysm known as the Boxer Movement. During those terrible months it swept over North China destroying practically all Mission property—nearly two hundred missionaries and thousands of native Christians—and threatening for several weeks to do the same in the Yangtse valley and central China.

Departure of Mr. Partridge. Before we go on, however, to speak of that far-reaching event we must note the removal of Mr. Partridge from Wuchang. He was elected the first Bishop of the district of Kyoto by the General Convention in 1899—and left Wuchang on the day after Christmas in the

same year. His work in China had greatly endeared him to Chinese and foreign workers and native Christians and he left accompanied by a flood of regrets, heartfelt appreciation and good wishes. His name is especially associated with the training of native clergy and the development of Boone School. When he took charge of this latter in 1887 he found twenty-eight boys and three small one-story houses. When he left the school was equipped with two substantial two-story buildings with provision for one hundred boys. Under his administration the School became so widely known and so popular that it had already a waiting list. But best of all were the inner results in changed lives and new ideals for country and for self that had been effected. Some of the most promising boys had been baptized, others who were afraid to become Christians openly were so in sympathy, while in many other cases the seed patiently sown was to bring forth its fruits long after. One of the immediate effects of Mr. Partridge's leaving was the desire of the boys in Boone to know something of the Church's work in Japan, which resulted in the founding of the Students' Missionary Society.

THE BOXER MOVEMENT AND AFTER

1900-1901

CHAPTER X

THE BOXER MOVEMENT AND AFTER

1900-1901

A Time of Intense Anxiety. Looking back upon the Boxer movement now we can see how God brought peace and progress out of all its awful turmoil and disaster, but at the time, while the issue was still uncertain, the Church was filled with apprehension and the gravest anxiety for the safety of our workers, our native Christians and our institutions.[1]

[1] "The organization known as the Boxers is a secret society organized two years ago under the name of I Ho Ch'uan (righteous harmony and fists).

Apparently athletic exercise is one of the ostensible features for which the society exists The leaders, however, by working upon the credulity and prejudices of its members, have created a strong anti-foreign sentiment. The society has increased greatly in numbers and importance, spreading rapidly from village to village. Its first acts of violence were directed against the Roman missionaries. Gradually its feeling has become anti-Christian and is now anti-foreign. Its attitude may be better understood from the sentiments expressed in one of its placards, which has been widely circulated. It reads: 'The Universal Boxers' Society. You are personally invited to meet on the seventh day of the ninth moon. Elevate the Manchus. Kill the foreigners. Unless this summons is obeyed you will lose your heads.' The leaders have promised their followers that their bodies shall be spiritually protected from bullets and sword-cuts." Editorial, *Spirit of Missions*, June, 1900.

The Boxers were at first tolerated by the Manchu government, then used by them to exterminate foreigners and Christianity.

The Christian Martyrs. The summer of 1900 is one which those who lived in it can never forget. In the north the martyrs were beheaded, buried alive, dismembered limb by limb. They went to their deaths unflinchingly, giving their lives for the Faith, sustained by the Saviour whom they had come to know and love. Again and again the horrors of northern China seemed soon to be re-enacted at our stations. That they did not was due, under God, to the Viceroys of the Yangtse Valley whom the Christian Church will never cease to honor. Viceroy Lieo at Nanking and Viceroy Chang at Wuchang controlled the situation from Shanghai to Ichang. Clearheaded, assured of the folly of the enterprise in which China had set herself to defy the whole Western world, and clearly seeing the inevitable issue of such madness, they disregarded the orders from Pekin to kill the foreigners and protected them instead.

Protection in Hupeh. In Wuchang where danger was most imminent Chang Tsz Tung ruled with an iron rod. At great personal risk he issued proclamation after proclamation promising protection to foreigners and their property and threatening the people into quietness. But it was an open question how long the Viceroy would be able to keep the soldiers in check—especially as the governor of Hupeh was strongly anti-foreign and had a great rabble of un-

trained soldiers. At one place some soldiers tore down the Viceroy's proclamation and cursed him openly. It was only by the most summary punishment and severest measures that the Viceroy was able to avert from his two provinces that summer the threatened disaster.

The Passing of the Storm. With the flight of the Court from Pekin and the occupation of the city by foreign troops the trouble in the provinces began to subside. Gradually the workers in our Missions were allowed to return to their stations to find all intact and no lives lost and the lady missionaries were recalled from Japan whither many of them had been sent for safety. It was not, however, until February of the following year that the ladies were permitted to return to inland stations.

After the Boxer Movement. As the missionaries had foreseen, the time that followed the Boxer persecution was one of unparalleled opportunity for advance. The conservative, anti-foreign, anti-progressive movement had failed. The Empress Dowager and her old advisers saw that it was impossible for China to withdraw herself from the rest of the world and that if China was to hold her own and not be the prey of foreign nations she must learn all she could from the once despised West. The Court came back in 1901, from its flight to the West, sadder but wiser. The reform movement which had sprung into vigorous life after the war with Japan again was in the ascendancy. The Empress Dowager began issuing the same edicts for which three

years previously she had dethroned the young Emperor. The tide had changed and Western ways and methods were eagerly sought after. This was especially true of Western education. The old classical examinations were abolished and the fitness of the candidate for civil office was no longer to be judged by his stilted Confucian essay, but by his knowledge of Western sciences and arts. For the time being China had no schools where such things were taught. The result was that good Mission schools and colleges were advanced to the front ranks of prestige and popularity.

Effect on Missionary Educational Work. St. John's College and Boone School felt the movement very markedly. St. John's had more students than at any time in its history and turned many away. It was most significant that many of the applicants were the sons of officials. It became very evident that increased accommodation and teaching staff were necessary. The same thing was true of Boone. Its growth was phenomenal and it was bidding fair to become for Central China what St. John's was for Eastern China. Its needs for more room and for a scientific department demanded immediate attention if it was to advance with the advancing opportunity. New buildings were asked for both institutions and in time obtained.

Opening of New Stations. The years after the Boxer movement marked a growth in all mission work.

Kiukiang. Kiukiang is a treaty port in the province of Kiangsi, some ninety miles below Hankow. The foreigners, mostly English, resident there were desirous of having Church services and at their request Mr. Ridgely was sent once a month to conduct them. This made possible the sending of a native deacon, and the opening also of Chinese work which had been in contemplation for some years. This was the first work we had attempted in the province of Kiangsi. At first the work was carried on in a rented house, beginning with public preaching, and a good number of enquirers were soon brought to it. The work has grown encouragingly from the start. A boys' school and a girls' school soon opened. The Board of Managers at home were unable to make any appropriation for this advance and the offerings at the English services in Kiukiang were used at first to support the native work.

A chance to secure permanent property came in 1903, when a splendid Chinese house with large grounds around providing room for expansion was offered for sale to the Mission at a low price. The opportunity was too good to lose and Mr. Littell then in charge purchased the property for $1,300 (gold) and then gave his friends at home the opportunity to help in this investment, which they did. Thus was established permanently the work in the province of Kiangsi with its twenty-five million people without Christ.

Hankow. In Hankow a new Church, St. John's, interrupted during Boxer troubles, was completed

and consecrated. The English community for whom the Mission had been providing services since the first year of Mr. Ingle's residence now expressed the desire that one of the American Mission clergy be definitely set apart as their chaplain, giving them part of his time for which they would provide part of his salary. The Rev. A. M. Sherman was appointed to this position, and from that time on this work in Hankow has been cared for by one of our men definitely appointed to the post. Later with the growth of the port a solid and handsome new Church and Rectory have been built by the members of the British and American community and their friends, and the work has grown in importance and interest.

Hunan. Another great province now claimed attention. Hunan, so long the object of Christian hopes and prayers, was at last open to the preaching of the Gospel. In 1897 Dr. Boone wrote as follows: "The province of Hunan in Central China is large and mountainous. Her hardy mountaineers are the best soldiers in China. It has been their boast that no white man could live or even travel in Hunan. It has been the center from which emanated the vile literature attacking the Christian religion and making atrocious charges against the Christians. Now the chancellor of education, a high official, has issued an address to the colleges and students in the provinces, thousands in number, and he says to them: 'I was opposed to all Western learning and religion upon hearsay evidence only. The course of

events made it necessary for me to study these things for myself. I find that I was misinformed, that Western learning is valuable. I have read the Bible. It is an admirable work, and I now publicly withdraw my opposition both to learning and religious doctrines and I advise you to study these things for yourself.' Such is now the attitude of many men who lead opinion in China."[1]

Naturally when the door was opened after the Boxer year and the city of Changsha was made a "treaty-port," our Mission wished to be among the first to enter. It was convenient to our work, adjoining the province of Hupeh, and Changsha was distant only two hundred miles by boat from Hankow. The natives were inviting foreign missionaries to come and preach and teach and the difficulties in purchasing mission property were largely removed. Bishop Graves appealed for new workers for Wuchang or Hankow so that a trained and experienced man might be sent to occupy the great new field in the name of this Church. In June, 1902, the station was opened with the Rev. Mr. Hwang, one of the strongest of the native clergy in charge.

Anking. At Anking five hundred miles from the coast the work was also full of promise. In 1900 land had been purchased for mission buildings and the first permanent foothold obtained. Speaking of this purchase Dr. Woodward, who had gone to this station early in 1900, wrote, "Land purchase in China is tedious and vexatious beyond belief. Such

[1] Dr. Boone, *Spirit of Missions,* p. 541, 1897.

negotiations usually consume months and even years, and sound every depth of the shameless trickery, subterfuge and lying in which oriental civilization is steeped. It is the history in miniature of the peace negotiations at Pekin. With us the difficulties were much enhanced by the necessity of buying in succession five contiguous lots from as many different owners. Patient effort, however, finally brought its reward and the Church now owns a compound three hundred feet long and half as wide, some of the most desirably located property in the city."

On this compound inexpensive buildings in native style were erected under Dr. Woodward's careful supervision. The medical compound adjoined the general one and here the first hospital building was erected.

Taihu. In the new chapel a good congregation was steadily built up and plans for extension were considered. Sixty miles northwest of Anking is situated the town of Taihu the busy center of a fertile hill country. Visitors from this town had been coming to the services in Anking and becoming much interested in the new religion. Native helpers had been sent to visit Taihu from time to time and in 1902 Mr. Lindstrom visited the station and received the offer of land for a church. It was decided as soon as possible to have a native catechist resident at this place and make a permanent beginning of a chain of stations in northern Nganhwei.

THE CHURCH AND SOME OF THE CONGREGATION AT TAI-HU

INGLE HALL, BOONE UNIVERSITY, WUCHANG

Ichang. After the retirement of the Rev. Dr. Collins, in 1899, Ichang had been without a foreigner in charge. It was so far away from the nearest foreign missionary, being four hundred miles from Hankow (three days' journey with the possibility of considerable extension if the steamer stuck on a sandbank), that it was impossible to properly develop this section without a resident missionary. In 1901, the Rev. D. T. Huntington was appointed to this outpost of the China work and the years since that time of continuous faithful oversight have seen Ichang develop into one of the strong centers of mission activity.

Wusih. Extension was also being planned and pushed in the Shanghai district. Shortly before the Boxer movement the Rev. Mr. Mosher had made an extended trip over the region to the north of Shanghai looking toward the founding of more outstation work. This had long been the hope of the workers. As far back as 1879 at a meeting of the clergy a resolution was passed that a chain of stations be made connecting Shanghai with the city of Wuhu on the Yangtse river, a distance of two hundred and eighty English miles. By 1896, after seventeen years, a small circle of five stations had been opened in the Kia-ding district. In that year Tai-Tsau, the furthest new station, was opened, forty miles distant from Shanghai. This was occupied by a catechist. In 1897, Zangzok, fifty-five miles distant from Shanghai, was opened and a deacon stationed there.

These newer stations however had not been properly developed because, the Mission being always under-manned, the clergyman in charge of the country work was also responsible for important work in the city of Shanghai and found it difficult to get the time for the long trips by little boats necessary to give the outstations proper supervision. When, however, with the increase of the staff it seemed possible to have one or two foreign missionaries free for this work a trip was made to investigate, looking forward to the fulfillment of a long cherished ideal.

It resulted in opening work in Wusih, an important walled city with a population of from one hundred thousand to three hundred thousand people. As the center of a big rice and silk district and from its position on the Grand Canal it promised to be another strategic center. The Rev. P. N. Tsu was first sent to prepare the way. He was afterward followed by the Rev. Cameron F. McRae. These workers were cordially received by the gentry of the place who entered into the plans for the establishment of a mission station there with warm interest. The reports of the work of the Mission had reached their ears and they were very desirous that it come and open a school and give public lectures on practical and scientific subjects. These new friends were frank to admit that at present they had no desire to become Christians, but they realized that what China needed was progress and reform. If Christianity would be for the welfare of their country

they would like to know more about it.

Under these circumstances the work was started. The people were eager and receptive. The boarding school was a success from the start and the people were desirous of a foreign physician and hospital. A house was rented for $25 (Mexican) per month which was put to many uses, for here was the chapel, the boarding school with dormitories for about ten boys, with school office, wash rooms, etc., a day school for thirty boys, a home for the native deacon and his family and rooms for the foreign missionary. It is scarcely necessary to add that it is only a rambling Chinese house that possesses such elastic proportions. Work is always begun in a new place in rented quarters in order to give time to decide, before locating definitely, whether it is a good place to establish mission work or not.

St. Elizabeth's Hospital, Shanghai. In 1899, Mrs. Winslow, the wife of a commander in the United States Army, while visiting in Shanghai was much impressed by the need of a separate hospital for the women and children of that city, and wrote an earnest appeal addressed to the college girls of America. She died soon after, and this appeal, found in her desk, was sent out, not only to college girls, but through the Woman's Auxiliary to the women and girls of the Church. In the fall of 1900 Dr. Gates, after four years of efficient service in the woman's ward at St. Luke's, while home in America, added her earnest words to Mrs. Winslow's appeal and the result was the erection in 1902 of St. Eliza-

beth's Hospital on a lot adjoining St. Peter's Church in Sinza.

Help for the Slave Girls. There has been no more beneficent work done by our woman's hospital in Shanghai than that for slave girls. This pitiful and neglected class is composed of children who are purchased as infants from poor parents and are brought up either to become servants in wealthy families, or for immoral purposes, or to lead the wretched lives of concubines. The woman's ward at St. Luke's and its successor, St. Elizabeth's at Sinza, have treated many of these patients, not brought by kind friends, but rescued by the police in the foreign settlement when their cries of anguish have been overheard. In such cases the police go in and forcibly take the suffering little ones from their cruel owners. Miss Crummer, writing of the hospital in 1901, tells of two typical cases.

"I have seen, in the last year, one little girl brought in who was beaten unto death by her mistress. She lived for two weeks in mortal terror when she saw anyone approaching her bedside, and then she passed away. Another day I encountered an English policeman bringing in a child of eight, whom he had cut down, having found her suspended by her little thumbs until they were swollen and festered. These little slave girls grow very fond of the hospital life and they are the quickest of all to pick up Christian teaching. Dr. Gates is devoted to them and teaches them to sing our children's hymns which greatly delights them."

THE ASSEMBLY ROOM, ST. MARY'S HALL, SHANGHAI

St. Mary's Hall. To these other advances must be added the completion of the Twing Memorial Fund for the new building for St. Mary's Hall, Shanghai. This most fitting memorial of many years of loving, unwearied service for the women and girls in mission lands by the Honorary Secretary of the Woman's Auxiliary gave a convenient home for this growing activity and made possible the increase of the work of rescuing of hundreds of unwelcome girls from the awful degradation of heathenism. In connection with this it is interesting to note a new departure in the work of the education of girls in China. Physical drill was novel enough for boys, but it was unheard of for girls. Miss Dodson at St. Mary's, however, found that it was most successful. She writes:

"Mr Cooper, although a very busy man, has drilled the girls regularly, and as a consequence the general health is very good. Round shoulders have straightened, hollow chests have filled out, and one pair of bound feet has so spread that they are not small feet, 'golden lilies,' any longer. Once or twice the boys' football (from St. John's College) has come over the walls and the girls enjoyed its brief stay so much on their playground that Santa Claus brought them one of their own. Our small footed girl can send it the farthest. Such doings may cause Confucius to turn in his grave."

The years following the Boxer uprising were marked by extensive building operations and new centers of light were started here and there from one

end of the district to the other. The total value of all the property of the Mission in 1901 was $300,000. It represented stations stretched over a distance of one thousand miles and comprised a college, many schools, boarding and day, churches, chapels, four hospitals and residences for all the missionaries and native workers. As the Editor of the *Spirit of Missions* remarked at the time: "This is rather less than the value of a single parish plant in a large city at home." It represented the investment of the whole Episcopal Church of the United States, in a section of China with a population of over one hundred millions of people for whom it was responsible, for founding the Church.

DIVISION OF THE MISSIONARY JURISDICTION

1900-1903

CHAPTER XI

DIVISION OF THE MISSIONARY JURISDICTION

1900-1903

The First Bishop of Hankow. For many years the question of dividing the great and unwieldy jurisdiction of the American Church in China had been considered and now with the growth of the work became imperative. In his report, in 1901, Bishop Graves submitted his plans for a division and it received the warm support of the Board of Managers. The jurisdiction comprised the provinces of Kiangsu in which Shanghai, Wusih and Suchow are situated, Anhui in which the principal cities occupied were Wuhu and Anking, northern Kiangsi where work had recently been opened in Kiukiang, Hupeh where Hankow, Wuchang, Shasi and Ichang were the chief centers of mission activity and the northern section of the long closed province of Hunan, the capital of which, Changsha, had been occupied in 1901. We can get some idea of the size of the jurisdiction by comparing it with our home field. Placed on the map of the United States it would reach from Philadelphia to St. Louis,

but its population was much larger and the distances, which had at that time to be traversed by boat, practically much greater. All the inland travel away from the waterways had to be done by wheelbarrow, sedan-chair, mule-back or on foot. In this way much of the Bishop's time was consumed in his journeys. There was furthermore a decided difference in language; the people of Kiangsu, save for the comparatively small northern section, speaking the Shanghai dialect while the inhabitants of the other provinces in the jurisdiction spoke Mandarin which was so entirely different that people from one section could not understand the other. This involved many difficulties in conferences, synods and in administration generally. In addition to all this the work had doubled since Bishop Graves had been put in charge of it in 1893.

The General Convention of 1901 meeting in San Francisco divided the jurisdiction in China, making the missionary district of Shanghai to consist of the Province of Kiangsu, a section about as large as the State of Pennsylvania, and the district of Hankow to consist of all the remainder. The Mission was fortunate in securing for the new Bishop a man who had been in the field for ten years and had a thorough and wide experience in the work. James Addison Ingle, who had come to Hankow in 1892, had acquired to a marked degree not only a splendid knowledge of the language, but the confidence and affection of his fellow workers, both foreign and Chinese. He brought to his difficult tasks such an evident capac-

ity for work, such a knowledge of men and affairs, and above all, such an entire consecration to the service of his Master and the men in China for whom He died, that the election brought general satisfaction and rejoicing. It was hard for the workers "upriver" to separate from the Bishop to whom they were unusually devoted and from the workers in the Shanghai district with whom they had labored in close spiritual fellowship, but in the interests of the work all felt that the division was wise, and, with such a leader, full of promise.

Value of the Catechists' Training School. Perhaps of all the varied forms of work in which Mr. Ingle had been successfully engaged none was of greater importance than the work which he had inherited from Mr. Locke and further developed, *i. e.*, the training of native lay workers as catechists. In addition to all his pastoral cares, his outstation work, with numerous chapels and day schools, the English Church work, of which he had charge for several years, his work in translation and on the Standing Committee he had yet found time to gather around him a group of men and teach them to be teachers of the heathen at the outposts and assistants to the native clergy in the large central cities. The value of this work was seen in the marked improvement in the preparation of candidates for Baptism and Confirmation in all the stations where there was a catechist who had been trained in Hankow.

Consecration of Bishop Ingle. The Bishop-elect selected his own station of Hankow as the place for

his consecration. This occurred on St. Matthias' Day, 1902, in St. Paul's Church, which was appointed as the Cathedral for the new jurisdiction. Thus after sixty years of faithful hard work the Mission had set apart its first Bishop of the upriver work. It was a day of great rejoicing in the China Mission.

Guests for this great event came from far and near. From Japan came Bishops Partridge and McKim, with attending presbyters, one of whom was Japanese; from Shanghai came Bishop Graves with foreign and Chinese priests. From Korea came Bishop Corfe of the Church of England Mission. Prominent Chinese laymen from every important upriver station were present.

At the early age of thirty-six, vigorous in experience and in purpose if not in health, Bishop Ingle came to his new work. How little any one thought on that bright, happy day that in less than two years the call to come up higher still would come and his saddened fellow workers would be bringing his tired body again to the Church he loved, to rest for a little while at the foot of those chancel steps! His short Episcopate however was to be of great value to the Mission and mark a distinct advance in the work of the Church.

First Episcopal Visitation. We can get some idea of the work as Bishop Ingle found it and of the spirit of the man from his account of his first visitations both up and down river from Hankow to the two ends of his jurisdiction:

"The general impression made on my mind by my visit to all the Stations was distinctly encouraging. I found that the work was being done, not only industriously but intelligently. The behavior of catechists and people has improved greatly. We rarely need to find serious fault with one of the former, while the latter have a far clearer idea of their duties as Christians than ever before. The system of discipline, on which we have been working for the last seven or eight years, is now in force in almost all stations, and is proving itself a great assistance. More and more the workers of all classes are coming to realize the Mission motto of 'Thorough.' We have in most stations, and are supplying to all as rapidly as possible, trained clergymen, catechists, Bible-women and teachers. One of the most encouraging signs is the frankness with which most of the native workers meet the foreign clergy and discuss with them questions of importance, about which, ten years ago, they would not have opened their mouths. In short, training and organization are increasing the effectiveness of our work. * * * As for the Chinese clergy, with scarcely an exception, their efficiency and general helpfulness increase year by year.

"Two thoughts were deeply impressed upon me as I went in and out among our people and saw how differently they regard questions of right and wrong from their heathen neighbors. The first was: What a revolution must be wrought in the mind of a sincere heathen when he is brought face to face

with the ideal of the Christian. It is no longer a string of platitudes about 'the Superior Man' but it *demands* conformity to the likeness of the Son of God, the man Christ Jesus. It promises strength and ultimate success. As day after day unfolds more clearly the deep seated ills of this decayed civilization, so more and more firmly am I convinced that nothing but the response of her people to this voice of God can save China from utter, irretrievable ruin.

"The second thought was: What must it mean, to one who is truly trying to attain this ideal, to realize that the Church is earnestly watching his every action, ready to praise, to blame, if necessary, to punish? Someone cares for him, as a man, not for his money, but for him, that he may become more a man. When he sees his fellow Christians punished for serious offenses not by a money fine but by open discipline, which marks for them and all the world the hatefulness of sin, he must realize, if he reflects at all, that the thing which the Church most loves is holiness, most hates is sin. And she stands ready to lead all her children in the way of holiness, to insist that they shall walk in it, on pain of forfeiture of their rights as children. I believe that, for a young Church, newly emerged from heathenism, there can be no more helpful influence for molding character than wise discipline, tenderly, prayerfully administered."

Discipline. The conditions of the Church in a great heathen land are similar in many ways to the

conditions which faced the Church in the early centuries. The temptations which beset the early Christians from the forces of heathenism around them to which St. Paul refers in his Epistles are strong today around our Christians in China, and as in those early days the sins and relapses of Christians into evil ways had to be strictly disciplined so is it also in China. Bishop Ingle especially emphasized and developed this, using the regulations on discipline agreed upon by the Bishop in China in their Conference in 1899. When a Christian grievously or openly sinned, for the sake of the good name of the Church, whose reputation among the heathen must be preserved if it was to win the approval of the best of the Chinese, as well as for his own sake, public discipline must be administered. If the offender is sorry for his sin and is willing to undergo discipline it begins immediately. At the time appointed the penitent is escorted to the steps at the entrance of the choir where the Bishop or priest explains to the congregation what is about to be done. The penitent then reads his confession of sin against God and His Body the Church, thereupon after a prayer for pardon the absolution may be pronounced immediately or deferred for a fixed time, to test the sincerity of the repentance, during which the penitent occupies a seat among the catechumens until such time as the restoration to communion takes place. If the offender refuses to submit to discipline his name is posted on the Church door with a description of his offense and he is

declared excommunicated until such time as the sin is acknowledged and put away.

Training Day-School Teachers. From the beginning of the work in China the day school was an important adjunct to the work. This was usually the first arm of the Church to become operative in a new station. For years these were charitable institutions opened in order to get in touch with the people. At first everything was supplied to the dozen or two boys who would come because they were so poor that there was no hope of their getting an education in any other way. The schools differed very little from the heathen pay schools around except that, in addition to the memorizing of Chinese classics, Christian doctrine was regularly taught. As time went on the Mission sought to improve upon the native method and tried to make the pupils understand what they recited parrot fashion. In the face at first of considerable opposition from the native simple arithmetic and geography were added. As the demand for "Western learning" grew it was determined to charge a small fee. There were many dismal forebodings on the part of native helpers that no pupils would come. But the plan proved a success wherever started and by the end of the century was generally adopted. After Boxer year when the schools were reopened it was determined to further add simple Western subjects to the day-school curriculum. But now a great difficulty arose. Who were to teach these strange things? The day-school teachers,

learned, round-shouldered, bespectacled, middle-aged gentlemen were learned in Confucius and Mencius but they knew nought of anything newer than a learning ten or twenty centuries old. Yet they were the only teachers available. A normal school became necessary, but like everything else in the Mission field it was a slow growth. It began with a normal class of dignified teachers called together by Bishop Ingle before his election, to meet for a short time during vacation. The way was prepared by a growing feeling on the part of the teachers that it was hard to teach what they did not know. But another difficulty presented itself in finding a suitable teacher. The name of the Rev. Mr. Hu, headmaster at Boone School, naturally suggested itself but all of the men coming to be taught were older than he—some had Chinese degrees while he had none and moreover one of them had years before been his teacher and he had come under his rod. But finally all the difficulties were overcome and the work started of studying the rudiments of science. Bishop Ingle thus described it.

"It was most interesting to watch the interest increasing as time went on. It was an introduction to entirely new worlds to most of the student-teachers to realize that the lightning and thunder were the product of natural causes and not of supernatural powers which they were obliged to propitiate. They had heard something about this, it is true, but it had seemed an empty tale until, with their own eyes, they saw the electric spark repro-

duced and heard the noise it made in its course. Now they knew that the dew was not "earth sweat," that the dragon did not send the rain and what made the wind blow. They not only understood these things but they were prepared to explain them to others. And the more they understood the more their interest in spiritual things grew. Before long they had asked some of the Chinese clergy to come to their rooms in the evening and explain to them religious things about which they were in doubt. * * * One of them said to one of the foreign clergy of the Mission: 'Now I really begin to know something. I thought I knew before. But it was all false and empty. Now I begin to know the truth.' And he was a B.A. of advanced years."

The Service of Science. This is a good example of what was beginning to take place in the minds of many of the leaders in China and was producing the awakening of that vast Empire from its sleep of ages. It is also an example of what the teaching of science was doing for Christianity. It was driving out many superstitions of heathen religion and preparing the way for the Truth. A young man who is now one of the most alert and earnest of the catechists in the Hankow district one day had explained to his satisfaction and comprehension that the earth was round. As the fact dawned upon him it brought to his attractive face a new look of joy and great interest. "Now," he said, "I am ready to believe the other equally difficult things that the missionaries have told me about God."

Plan of Campaign. Upon his consecration Bishop Ingle formulated a vigorous policy of development as the goal toward which both the foreign and native workers and the home supporters should work. It soon became evident that the new jurisdiction was under far-seeing and practical direction and his workers set themselves with renewed confidence and zeal to the carrying out of his policy. With some modifications and enlargements due to changing circumstances it is still the ideal toward which the Central China Missions are working and while too long for detailed enumeration here it will help us to a clearer understanding of the present mission policy in China to consider briefly its main outlines.

1. *Evangelistic.* The planting of strong central stations in the capital cities of the provinces and other important cities. In these foreign missionaries are to live and train and guide the native workers. From these centers smaller cities and towns are to be worked.

2. *Educational.* To have in every station, large and small, a well conducted parochial day school for the teaching of Christian and heathen boys. In each large center to have a higher school called an intermediate school to which the more promising of the primary school boys may go. At the apex of the school system is the college into which Bishop Ingle planned to develop Boone School along the lines of the development of St. John's College.

At that time there was but little demand for the education of girls so that the scheme for girls was

confined to a few parochial schools and then St. Hilda's School in Wuchang, corresponding to St. Mary's in Shanghai and later St. Agnes' School in Anking. But the Bishop looked forward to the day when there would be parochial schools for girls in every station and intermediate schools when circumstances permit;—in fact to the development of the work of the education of girls along the same lines as that of boys.

All of these schools are pay-schools but help in the form of scholarships is provided as far as funds permit for the children of needy Christian parents.

Bishop Ingle also planned a normal school in which the teachers needed for the mission day schools might be trained. At the top of the series was the Divinity School for, as the Bishop said: "The bulk of our Chinese clergy must be educated men who can lead their people."

3. *Medical.* The scheme for the medical work provided for at least two physicians at each hospital so that there might be no interruption to the medical work when one doctor was sick or on furlough; and for the establishment of hospitals at Shasi and Kiukiang.

Much of what Bishop Ingle planned has been accomplished. At that time work was established in three of the provincial capitals, work having been recently begun in Changsha the capital of Hunan. The expense of the Hunan work was borne at first by the foreign missionaries personally. Nan Chang the capital of Kiangsi had since been occupied although

it has not yet been equipped. Practically all the stations have boys' schools and most of the larger stations intermediate schools while the parochial schools for girls are being opened as far as teachers can be found to supply them. Five day schools for girls were opened during Bishop Ingle's Episcopate. The Normal School was established soon after the vacation normal school experiment referred to above.

Bishop Ingle's comprehensive scheme for the development of the work in the huge district for which he was responsible looked forward to the planting of a strong native Church in Central China. It had never been the hope of the American Mission to evangelize China's millions by American missionaries, but so to plan and labor that there might be a regular and increasing stream of native preachers of the Word of Life. For the fulfillment of this hope the method outlined by Bishop Ingle, following the example of the other Bishops in China, was imperative. It required however a growing increase in the number of foreign missionaries as trained leaders and in the equipment of the great central cities.

Bishop Ingle closed his second and last report in these words: "We have worked this year with the idea that we are to spread the Kingdom of Christ, with appropriations, if we can get them; if not, without. So, instead of curtailing work for which no funds were provided, I have encouraged all that seemed to me wisely planned and soundly carried out. I have no heart for clipping wings. Not only

has none of the work been dropped for which appropriations were refused, but we have extended, in every direction, more widely, I believe, than in any previous year of our mission and there is a promise of yet better things to come."

Death of Bishop Ingle. Bishop Ingle went back to China from his furlough in America in 1899, thoroughly tired out and although at times he seemed strong and well it was afterward found out that it was more strength of will than strength of body. After his election to the Episcopate its many cares and duties and the slowness of the home Church in responding to the opportunities in China wore upon him heavily. Everywhere need, opportunity and openings, but workers few and equipment inadequate, confronted him. But no matter how burdened, to his workers the Bishop was always the cheery encouraging friend. When one of them was feeling the need of a Church for his station where for many years the congregation had worshipped in the loft of a Chinese house and spoke despondently to the Bishop of the need so long unmet, he met the cheery response: "Cheer up, old boy! With God and His whole Church behind you what cause have you to worry about money for your work?"

The summer of 1903 was spent in the mountains at Kuling in the hope that it would be the means of restoring Bishop Ingle to vigorous health. At the end of this time he attended the triennial conference of Anglican Bishops in China, in Shanghai. Upon his return to Hankow he was unable to attend

a conference of his native clergy which he had carefully arranged but was sent to bed instead, the bed from which he never arose, dying of fever on the 7th of December. The loss of their brilliant and consecrated young leader came as a very heavy blow to his devoted fellow workers. With him at the head of the column the march seemed easy and bright. It did not seem possible that he had been called away just at what seemed the beginning of a most promising development of the Mission work. But God had other work for him to do and so, at the early age of thirty-six, the summons came while Chinese and foreigners alike were left to face the future without that strength and courage upon which all had come to lean.

When told that he must die Bishop Ingle broke forth into fervent prayer for his family, for the Chinese Church and the Mission, for the strengthening of the Chinese Christians and the sending forth of more and better leaders. All at the bedside were filled with wonder and awe at his calmness and clearness. His love for China and the Church never shone forth more strongly. "I have attended many death-beds," said one of the attending physicians, "but never one like that."

Shortly before he died he sent this message to the Chinese Christians. "Tell them that as I have tried to serve them in Christ's name while living, so if God please to take me away from this world, I pray that even my death may be a blessing to them and help them to grow in the faith and love of Christ.

May they be pure in heart, loving Christ for His own sake, and steadfastly follow the dictates of conscience uninfluenced by sordid ambitions or selfishness of any kind."[1]

On the sad day when the Cathedral was filled with Chinese Christians for the funeral services Mr. Roots took this message from the Bishop to them.

"We know that wherever he is in Paradise," wrote Bishop Graves after the burial, "he will pray for us and for the victory of Christ's cause in China. It was his supreme interest on earth and death has nothing in it to change him. As priest and bishop his one aim was the salvation of souls. Duty and loyalty were the guiding principles of his life and he had a loving heart which drew all to him who knew him. I saw Chinese Christian women weeping by the side of the road as the funeral procession passed by, and within and without the Mission he was loved with the deepest affection."

Bishop Ingle's Tomb. At the base of the Cross which marks his resting place in the churchyard of the English Church in Hankow is an inscription in Chinese, of which the following is a translation:

"James Addison Ingle was the first Bishop of Hankow. From the time he gave himself to the Church he studied to make the mind of the Lord Jesus his own. For more than ten years he proclaimed *The Way* in Hankow, making plain the evidences of Sacred Truth, shepherding believers,

[1] "The Uplift of China," Smith, page 143.

developing men's talents, extending the Church, uniting Chinese and foreigners, zealously embracing every opportunity to promote righteousness, doing with all his heart whatever promised help to the Chinese Church, as it is said 'Bending his body to the task, and applying all his powers unsparingly, even unto death.'[1]

"Now, though he has passed from our midst, his example is ever fresh before us, even as Sacred Scriptures saith 'according to the grace of God which was given unto me, as a wise master builder I laid a foundation and another buildeth thereon' and 'the foundation laid is Jesus Christ.'

"These few words are respectfully recorded as a memorial for posterity."

[1] Classical quotation from the great historical novel "The Three Kingdoms."

A TIME OF HARVEST

1903-1907

CHAPTER XII

A TIME OF HARVEST

1903-1907

Retrospect of Ten Years. Bishop Graves gave in 1903 a valuable résumé of the steady growth that had taken place in the Mission work in China during the ten years that had marked his Episcopate. And speaking of the conditions at the end of that period he wrote: "Certainly there never has been a time when the Gospel could be preached so freely, or has met with so ready an acceptance; when Christian literature circulated so widely and when the services of missionary schools were so fully appreciated as they are today. The signs show that we are nearing the end of the period in which Christianity has had to struggle for a bare foothold, and has been obliged to devote its energies to defense, on the one hand, and to the making of a breach in the walls of ignorance and prejudice on the other, and that we are at the beginning of a period when the results of the work of the past will be largely gathered in. The past has been a time of sowing and the time of harvest is at hand."

The actual progress as revealed in the statistics was most encouraging. "We have now," he continued, "two bishops and two missionary districts and the work in either of these two districts is stronger than the whole Mission was then. We were working in three of the provinces of China then; we are working in five provinces now. Our foreign missionaries were resident in three cities then; they are resident in eight now. Our Mission staff consisted then of seven foreign clergy and seven foreign lay-workers; it has now grown to two Bishops, twenty-one foreign clergy and twenty-five workers. We had but few baptized Christians in addition to the eight hundred and eighteen communicants then; where we have three thousand six hundred baptized Christians and one thousand three hundred and nine communicants now. These are some of the facts that lie on the surface."

Work for Women. No more important development had occurred in the decade which 1903 closed than the spread of the work for women due to the increasing number of women workers. Not only was the training school for Bible women in Shanghai well on its way but in the long neglected Hankow field the arrival of five ladies between the years 1899 and 1902, especially for the evangelistic work among women, made possible, after forty years, the first aggressive woman's work in the upriver district. These workers soon saw the necessity of a local training school for Chinese women to be

trained as their assistants. The Shanghai School, six hundred miles distant, was too far to send the number of women that it would be necessary to train for the Hankow district.

Training School for Bible Women in Hankow. Out of this necessity grew the Hankow Training School for Bible Women. Its beginnings were small. The first class, in charge of Mrs. Roots, who started the work, consisted of three only who studied for four months. One of the graduates from the Shanghai Training School assisted greatly in the work. After this first little class the school proper was started with Mrs. Littell in charge, after Mrs. Roots' departure for America on furlough. Ten women were in this class, housed in a rented Chinese house. And so another necessity of the work was met, at first, as all mission works have been, crudely and imperfectly but growing in efficiency year by year. While home on furlough in 1906 Mrs. Littell so ably presented the need of a proper home for this work that enough money was contributed to erect a substantial and permanent school building.

Soochow Opened. A very important step was taken on October 1st, 1902, when the Mission moved forward and occupied for the first time the great commercial city of Soochow about sixty miles west of Shanghai. Work on a large scale was planned and started immediately in native quarters. Within six weeks after the arrival of the Rev. Messrs. Ancell and Nichols they reported "a small chapel for Sunday services, a preaching hall open

six nights in the week for pioneer evangelistic work; a small but flourishing boys' school, paying fees; a girls' school, which is not quite so flourishing because of the Chinese prejudice against the education of girls; an orphan asylum for boys; and a woman's guest-room, with a capable Bible woman in charge, a few enquirers registered and under instruction."

Outlook in Kiangsu "More encouraging than ever before," wrote Bishop Graves, a year later, of the outlook before the Church in the province of Kiangsu in 1904. "Hitherto we have had to persuade the people to be taught, now they come to us themselves, not one by one, but in numbers. From I-jau a place near Wusih comes a petition for a Christian teacher. Nearly one hundred men have put their names down on the roll of enquirers. The Ts'ing-poo district, near Shanghai, is the same way. That there is a strong movement toward Christianity setting in is evident. We must be equipped to meet it."

Yen Hall. In the Shanghai Station one of the great events of year 1903 was the erection of the new college building for which Dr. Pott, his Chinese colleagues and the alumni of St. John's had labored so earnestly. The name of one whose ready help and wise counsel had meant so much to the college in the day of small things and to whom the college was greatly indebted for its later growth was selected as the name of the new building. It was called Yen Hall, in memory of the late Rev.

SLAVE GIRLS IN ST. ELIZABETH'S HOSPITAL, SHANGHAI
MAIN BUILDING, ST. LUKE'S HOSPITAL, SHANGHAI

Y. K. Yen, M.A. This was the third large building of the College group and, besides a splendid hall seating one thousand persons, gave dormitory accommodations for one hundred and fifty students. The library was called the Low Library in honor of the New York family which has so often stood a friend to the China Mission.

New Hospital Building for St. Luke's. The medical work in Shanghai had been much strengthened in 1901 by the coming of a colleague for Dr. Boone—Dr. William H. Jefferys.

For some time it had been apparent to the friends of St. Luke's Hospital that if it was to meet the increasing demands made upon it and keep pace with the rapid development of Shanghai it must double the number of its beds and advance in its general equipment. It was therefore a time of great rejoicing when in 1903 a new administration building was erected representing the expenditure of something over $12,000, the gift of a Philadelphia Churchman, Mr. Charles P. B. Jefferys, making possible a considerable extension of the Hospital's work.

Bishop Roots. After the death of Bishop Ingle, Bishop Graves was in charge of the two districts in China until the consecration of another Bishop for Hankow. It was no surprise and a matter of widespread satisfaction when the Rev. Logan H. Roots of Hankow was chosen by the General Convention, meeting in Boston in 1904, to be the Missionary Bishop of the vacant jurisdiction. He

seemed to be the natural successor to Bishop Ingle—as during the latter's short Episcopate he had been closely associated with Mr. Roots and as President of the Standing Committee they had worked together over many a mission problem. Like Bishop Ingle the new Bishop had devoted much time to the training of native catechists and was greatly loved and trusted by foreigners and Chinese alike. Again like Bishop Ingle he possessed a remarkable knowledge of the Chinese language and has thus been able to come in close touch with the Chinese workers.

Consecration of Bishop Roots. The Bishop-elect was home on furlough when his election occurred in October 1894 and he was consecrated on the fourteenth of the following month in Emmanuel Church, Boston, Massachusetts. The day was memorable as being the day on which the first American Bishop, Dr. Seabury, one hundred and twenty years previously, was consecrated in Aberdeen, Scotland. Bishop Graves of Shanghai was again the consecrator with Bishops McKim of Tokyo and McVickar of Rhode Island as co-consecrators. Bishop Lawrence of Massachusetts and Bishop Partridge of Kyoto were the presentors and the sermon was preached by Bishop Lawrence.

A Big Diocese. "It is no small thing to be the bishop of a mission to one hundred millions of souls," wrote the Rev. Mr. Mosher, one of the attending presbyters at the consecration, especially if the force of workers is too small to do more

than touch the fringe of the work. Nor is it a small thing to be sent in succession to that truly wonderful man, the late Bishop Ingle. But those who know the new Bishop of Hankow have no fear for the future of the Church there."

Bishop Roots was thus thoroughly conversant and in sympathy with Bishop Ingle's plans—and with consecrated powers of leadership and wide sympathies he has set himself resolutely to his great task. Again the thrill of enthusiasm ran along the line of workers and with new buoyancy and determination which the Bishop everywhere inspired they came up loyally and heartily to his support.

A New Start for Wuhu. Under the steady and faithful efforts of the workers at Wuhu the work at this station and outstations connected with it had been growing in a very encouraging way. But the more it grew the more were the workers oppressed by the narrrow confines of the little Chinese dwelling that served for the Church home. On Christmas Day 1903 the hearts of the congregation in Wuhu were made very happy by the gift in the Alms basin of a cheque for $5,600, from a friend of the China Mission in America, a member of the congregation of St. James' Church, New York City. After nearly twenty years of struggling, this important city on the Yangtse, one of the most important in all China—was to be equipped with a Church and necessary mission buildings. We can well imagine the rejoicing in that congregation in the dark old Chinese dwelling that morn-

ing. Soon now there would arise in Wuhu a home for the Church that would not only provide for its growing work but be a constant, impressive, visible witness among the heathen of the one true God. It was the happiest Christmas service Wuhu ever had.

"When the Lord turned again the captivity of Sion then were we like unto them that dream.

"Then was our mouth filled with laughter and our tongue with joy.

"Then said they among the heathen, the Lord hath done great things for them."

The New Church. At Wuhu on May 3rd, 1905, St. James' Church was consecrated. A memorial tablet near the Altar explains the gift to the daughter Church in China:

To the glory of God,
and in loving memory of
Edward Walpole Warren, D. D.
Rector of St. James' Church, New York City.
Christmas, 1903.

The gift also provided for the erection of a building for the boarding school and rooms for an unmarried foreign missionary.

The Sunday School of St. James' Church, New York City, gave the bell for the new church. The members of the Church in Wuhu also came forward to help. One of the members gave money for a church organ and others provided the baptismal font. A lady in Denmark, out of gratitude for

kindness done to her son who had been in the Customs service in China, gave the furnishings for one of the school rooms. Later through the generous gifts of the same donor who gave the Church, and others, the Wuhu compound has been enlarged and on a hill outside the city a splendid building for a boys large boarding school has been erected, thus making Wuhu one of the efficient strong centers of mission activity.

What Might Be Done. We have dwelt at some length on the equipment of Wuhu as an example of what a comparatively small sum of money wisely invested for Christ will accomplish in China. What has been done in Wuhu might be done, nay should be done for Kuikiang, Shasi, Nanchang and Changsha and other places where the Church has been well and long established, but in temporary and makeshift quarters, and still needing material help for the more rapid accomplishment of its work.

Not Pauperizing the Chinese Church. It does not mean that we are making the Chinese Church dependent on the foreigner. Most of our congregations are poor, very poor. All the contributions they can give are needed for the support of the work. In small country stations where land is much cheaper they are sometimes able to give and do give, land and buildings for the work—but in the great cities where the work must be most aggressive they are not strong enough to provide for the big campaign before the Church.

Wuhu's Mission Work. At the time of the gift

to Wuhu the congregation was already doing mission work of its own. For a year it had supported a catechist in Lukang, a neighboring town. In Nanling, another outstation, there was a roomy compound, a catechist's house and a chapel, worth in all about $900, more than half of which sum had been given by native Christians. The time is coming when the money that has been spent on temples and idols, on processions and ancestor worship will be spent in work to make the Father known. But until it is and in order that it may be, we who have experienced His love must pass on the means to others, as others have passed on to us, of bringing the knowledge of Him to those to whom He is now not even a name.

Outlook for Self-Support. The outlook for self-support on the whole is an encouraging one. It is one that the foreign missionary has ever in his heart and for which he constantly works. In the old days no money was asked from enquirers lest they should think that the Church's Mission was what many of the heathen suspected it of being, a means of the foreigner for making money. Tea and the inevitable Chinese water tobacco pipe were also furnished in the mission guest halls where enquirers were brought. This has been gradually changed and the Christian taught that giving, even out of their often-times deep poverty, is an indispensable part of worship. At a conference of the Shanghai district in 1905 it was decided that new stations in the future should pay the

charges for rent and general expenses. For the older stations a graduated scheme toward self-support was drawn up by the Chinese and foreign workers—though the order was suggested by the Chinese. First the station is required to pay the sundry running expenses, then the wages of sexton or caretaker, then the salary of Bible-woman, next the salary of catechist, then rent, repairs, etc., and then the salary of the Chinese clergyman, first one half and then the whole. Similar steps were taken in the Hankow district. As an incentive toward self-support the ability to vote in convention or synod was made to depend upon the congregation represented having reached a certain stage of self-support.

Progress In Last Few Years. The last few years have witnessed considerable advance toward self-support. The cathedral congregation in Hankow, which numbers among its members several Boone College graduates in good business positions, is a strong parish and was approaching self-support when the Revolution broke out in 1911 and a large part of the city was burned. The congregation at the Church of our Saviour, Shanghai, which also numbers among its members young people whom the Church has educated and trained, has been self-supporting for some years. In addition it built in 1911—at an expense of over $7,000 Mex., a new parish building called the Wong Memorial Hall. This is in memory of the first convert of the China Mission and the first pastor of this

Church. There have also been many and large Chinese gifts for St. John's University, Boone University, and for our hospitals in China. These, however, have often been from non-Christians who have seen so far the value of the Church's educational and healing work only and so is a different question from that of self-support on the part of the native Christians.

The New Conditions. Under the more prosperous conditions and the development of China under the progressiveness of the new form of government, when it is firmly established, we may expect to see a quicker coming of self-support. We have seen that self-support has come most rapidly in the foreign settlements in Shanghai and Hankow. It has been so also in the Church of England Missions in Hong-Kong. Chinese Christians who have been engaged in business there have shared in the security and general business prosperity of these communities. As these conditions spread more rapidly in China we may expect to see similar results. Another hopeful sign is that our Mission schools are sending forth every year greater numbers of efficient and qualified Christian men whose ability and training are giving them positions as influential laymen. It marks the incoming into our churches of a new, progressive and prosperous membership in the larger and old established centers of Mission work.

A Notable Gift at Han Yang. During the last year of Bishop Ingle's life one of the Christians in Hankow by the name of Hsia presented to the Mis-

sion the deeds for three pieces of property. Before his conversion he had been such a profligate that his mother had hidden the deeds, left by the father, away from the son lest the property should be spent in riotous living. At his conversion the chagrin and dismay of the family were much increased. He had been bad enough before, but now he was a Christian. What worse calamity could happen to the family? The mother literally barred her door against the entrance of the missionary into her house. Gradually, however, they noticed a great change in the dissolute son,—his evil habits disappeared and be became an honored member of the community. Then it was that the mother brought forth the deeds and presented them to the son. He in his turn presented them to the Church. On one of the three lots thus given the native buildings were remodelled for a chapel and school rooms. The other two pieces were leased and the income used for the support of the mission; but best of all, following the example of the first convert, other members of the family have since been presented for Baptism.

The Growth of Boone University. The last few years have seen a rapid development in Boone. In 1905, it was acknowledged to be, after thirty years of experience, the best high school and college amid a population of one hundred million people. In the face of opposition and prejudice it had steadily gone on its way, improving year by year. At the beginning pupils were paid to enter the school. In

1905 it had one hundred and fifty pupils and its fees amounted to over $5,000. Its position and opportunity to influence Central China were unique.

The well-known missionary veteran ex-President of the Pekin University, wrote a "Farewell to Wuchang" which appeared in the *North China Daily News* in 1905. After speaking of the high aims of the Viceroy he concluded: "Much as China's statesmen may accomplish their efforts will be incomplete without the confirmation of missionaries. In the Boone School the Viceroy has a fine model for his colleges and higher schools."

Ingle Hall. With the growth of the upriver work it was inevitable that Boone School should develop into Boone College. St. John's College, six hundred miles away, was too far to send the Hankow students of the Mission and the increasing number of Christian students who were ready for a higher education in the vicinity could not go so far in order to attend college. If a college education under the Christian influences of this Mission was to be provided for them it must be in Central China. Bishop Ingle saw this greater opportunity that had opened before the Church and sanctioned the addition of a college course in 1902. Among his last appeals was one for a college building. After his death, from his many friends and admirers, far and wide, came in the gifts for Ingle Hall and it was erected as his memorial, being opened in 1907.

First College Graduates. In the meantime the first college class consisting of seven members had graduated in January, 1906. The personnel of this class is interesting and was most encouraging to the missionaries for it proved that the longer students remained in Mission institutions the more likely they were to remain as workers and helpers in Christian work. It had been a cause of great anxiety to the missionaries to see the students after finishing their school course hurrying off to positions in postal or customs employ or to business positions. There had been no Divinity class for several years. The outlook for the future of the native Church was not bright in the years from 1899 to 1905 in the Hankow district. But with the founding of the college course the outlook changed. The students who remained for it became more matured, more thoughtful, more ready and able to respond to high ideals. Three of the first class to graduate from the college entered the Divinity School immediately. Three stayed in the college as teachers and another accepted a position as private secretary to one of the officers in the school. Thus all remained to help the Mission in the face of inviting business prospects outside. Best of all, all but one were Christians, and he was so by conviction and prevented only by his parents from being baptized. Four were from Christian homes, but two presented themselves for Baptism just before commencement.

Effect of the College Course. From that day to

this the Divinity School in Wuchang has not been closed. There has been a small but steady stream of well educated young men of resolute purpose and high ideals who have given themselves to the work of the ministry. To this end the strong spiritual influence of the Rector, Rev. James Jackson, D.D., and his corps of helpers have contributed in a high degree.

A Viceroy's Changed Attitude. It has been noted before in these pages how in the rectorship of the Rev. Mr. Partridge[1] Chang Tze Tung desired to send his son to Boone School and offered to give a dormitory to the institution if he could be exempt from Christian worship and Christian instruction. In 1906 the same Viceroy asked permission to send four of his young relatives to Boone College with the understanding that they were to have the full course of Christian teaching.

A Significant Request. Another evidence of the place the Mission had come to occupy in the community was given when in the same year a number of Chinese officials in Wuchang made the request to Bishop Roots that he establish a school for girls to which they might send their daughters. There had been a government institution opened for girls and at first the Mandarins' daughters had gone to one of these. But feeling the moral atmosphere to be unwholesome these officials desired to withdraw their daughters and entrust them to the Mission. St. Hilda's School and its graduates were living

[1] Now Bishop of West Missouri.

witnesses to the quality of Mission work. They therefore promised that if Bishop Roots would open such a select school they would bear the expense of it. It was seen immediately that this would be an effective way of reaching a class to which there had been no *entrée* before and accordingly St. Margaret's School was instituted. It was first in charge of Mrs. Jackson, the wife of the Rector of Boone School, and later under Miss Byerly continued right up to the Revolution when such a special school for the daughters of Imperial officials, many of them Manchus, became no longer necessary.

St. Hilda's School. Seven years of faithful hard work on the part of Miss Pauline Osgood, the principal, had raised St. Hilda's to a position of wide usefulness and it had become now one of the most valuable mission institutions for the upriver district. In 1906, it had the largest number of pupils in its history and its fame and influence were steadily growing. A desire for the education of their daughters as well as for their sons was beginning to make itself felt and was another striking evidence of the change that was passing over the old Empire.

The Day Schools. In both districts we note an advance in the efficiency of the day schools. In Shanghai, Miss Richmond, a teacher of experience, was made school superintendent and the wisdom of having a trained worker in sole charge of this work was soon apparent. Among other advantages the number of pupils more than doubled in a year. The new type of day school which taught Chinese by

Western methods has now in all the missionary districts taken the place of the old fashioned Chinese school where the pupils studied aloud at the top of their voices and learned only to memorize, without understanding, the elegant phrases of the Chinese classics.

Normal School. This change was made possible by the fact that now for the first time the Mission was producing trained teachers. The normal class, started by Bishop Ingle, had developed into a normal school conducted by the Rev. Mr. Huntington in Ichang. Owing to the difficulty in securing a teaching staff for this work, after the graduation of the first class of teachers the Mission decided to cooperate with another Mission in this department. The Wesleyan Mission in Wuchang possessed an excellent normal school and they kindly consented to receive and train our teachers. The work has been so well done and has been so free from practical objections that Bishop Roots has continued this scheme of union educational work in this department.

The Chinese Churchman. The establishment in 1905 of *The Chinese Churchman*, a monthly paper in Chinese, marked a step forward in Church life in China. The paper was started by the Shanghai District and the Hankow District soon joined it. The paper has done much to spread information, especially on Church topics, to the congregations in China and has helped to bring them into closer relations.

Contact with Japan. After the war between Russia and Japan in 1904-1905 and the victory of Japan, the eyes of the Chinese were focussed on Japan and the impetus toward Western learning was much quickened. It was seen that Japan's power had been acquired by learning from the Western world. Therefore to acquire Western learning the easiest and quickest way seemed to be to go to Japan to study. Students, many of them supported by the government, began flocking to Japan in great numbers. At one time it was estimated that there were fifteen thousand Chinese students in Tokyo. It was a time of great peril and great opportunity;—of peril because these students so crowded in a foreign city were not only exposed to great temptations to immorality but were also in danger of absorbing the anti-Christian materialism that pervaded the Japanese students; of opportunity because here were many of the future leaders of China grouped together, and an unusual possibility of reaching them thus presented itself. Missionaries were sent over from China to work among these students and the Bishop of Tokyo started a school for Chinese students. The Rev. Mr. Hu of Wuchang was sent by Bishop Roots to help in this most new and difficult work and he remained there for a year and a half.

Lengthening the Cords: *Nanchang.* In the fall of 1906 the capital of the province of Kiangsi was occupied by the Mission. It was the last of the provincial capitals in the Central China dis-

trict to be so occupied. To the Rev. Mr. Yu, a priest from the city of Hankow, together with a young man just graduated from the Hankow Training School for Catechists, belong the honor of starting the Mission work in this important center. The progress here has been encouraging, but now after seven years of occupancy the station is still housed in rented quarters.

Han Tsuan and New Outstations. One of the most notable gifts to the evangelistic work in 1906 was a church building for the congregation in Han Tsuan. This gift of a communicant in Yonkers, New York, was the cause of great rejoicing in the district of which the city is the center. In addition to the equipment of this station the opening of five new stations in the Hankow district were noted by Bishop Roots in his report for 1906. An important section had been opened up in a district near Hankow city, called Hwangpi. This work witnessed a strong growth and development after the opening of the Hankow-Pekin railroad which ran through it. Altogether in the two districts there were eighty stations in operation in 1906.

Tsingpoo District. Another very encouraging work was in progress in the Tsingpoo district in the Shanghai jurisdiction. It was started by the Rev. Mr. Rees in 1902. From that time it had developed until in 1912 there were seven outstations connected with it. The early days of this work are associated with the name of Miss Porter, who lived for some years alone and carried on a splendid work for

women and children. Land for a church was given here by the native Christians.

Death of Bishop Schereschewsky. In 1881, Bishop Schereschewsky was stricken with a disease which brought on an almost complete paralysis and since that date had withdrawn from almost all the Mission activities. Almost, but not all, and that exception was, as we have seen before in these pages, a most important one. For over twenty years he labored at translation work, turning the Scriptures into the language of one-third of the population of the globe. Few achievements in the cause of Missions have been greater than those accomplished by this patient-hearted, undaunted sufferer. On October 15, 1906, the great missionary hero and scholar was called to his rest from his home in Tokyo, Japan.

St. John's College Incorporated as a University. The incorporation of St. John's College as a university, besides securing the recognition of the Chinese government and the right to bestow degrees, gave to St. John's a valuable prestige in the eyes of the world's great institutions of learning, and did much to increase its growing popularity. "Yale agreed to receive the graduates of St. John's for study, leading up to the degrees of M. A. and Ph. D. and to allow them to enter the schools of law and medicine without examination. Harvard, Columbia, Cornell, Michigan, Chicago and Pennsylvania agreed to give St. John's students credit for all they had done and to admit them to

higher standing in undergraduate courses." Thus St. John's entered upon another and higher sphere of usefulness. The diplomas conferring the degree of B. A. upon a number of graduates were given in January, 1907.

First Graduates from the Training School for Bible Women, Hankow. Early in 1906 the first class of women to receive full training as Bible women in the District of Hankow graduated. Out of a group of ten who had entered two years before six finished the course. It had not been an easy undertaking. Several could not read a word when they entered the school, and none of them could write, and all were well past their youth. The work of taking this unpromising material and teaching them to read and write, the Life of Christ, the Acts of the Apostles, an outline of the Old Testament, the Catechism, the intelligent use of the Prayer Book and the art of expounding Scriptures in a simple way in two years was not an easy one.

A Bible Woman's Duties. The expression in Chinese which we translate "Bible Woman" is "female teacher of the Church." Her work is teaching the women as a catechist teaches the men, although her work is done mostly in the home. Both are assistants to the native pastor and the Bible woman works usually under the direction of the foreign lady missionary. Some of them act as matrons in our hospitals where they teach the truths of Christianity to the crowds in the dispensary as well as to the in-patients. Others serve as

matrons in the girls' schools where they give religious instruction to the girls and act as their general friend and monitor. In fact they are used in every way in which a woman only can be used to spread the Truth in a land where the lives of women and men are so separate as they are in China.

Difficulties of a Bible Woman's Work. Few understand the peculiar difficulties that meet the naturally timid and retiring Chinese woman when she first faces such public duties. After a sheltered life in the seclusion of a Chinese home the Bible woman goes forth to live among strangers where the conditions of her life often cause wonder and comment to the heathen. Mrs. Sung, a Bible woman in the Shanghai district, thus describes the situation: "To gain an entrance into a Chinese home is no easy matter, especially inland. These difficulties apply especially to the outstations or new places, not to Shanghai, where the custom of visiting has been established several tens of years. No Chinese woman who considers herself a lady will go to a house without an invitation, hence though you have the best of intentions, should you go as a stranger, you will be looked down upon. A woman who is unknown is sure to be misunderstood by the non-Christians, for they cannot understand why she has come. They know that she has been sent by foreigners, but they do not know whether they are to be harmed or benefited by these visits; so she sometimes receives a very cool re-

ception, or sometimes the people laugh at her. After you have been invited into the house and you think you can begin work in earnest you find an entirely new set of difficulties, for while the wife is delighted to see you the husband or mother-in-law may object, or may fear a neighbor's ridicule.

"How are we to overcome these difficulties? One way is to establish schools and then visit the parents, brothers and sisters of your pupils; invite them to see you and ask them to bring their neighbors and friends. * * * I feel encouraged to persevere and save others from a fate Providence has allowed me to escape; and so I repeat that courage, patience and earnestness will overcome all the difficulties which hinder us in the work of bringing the knowledge of Christ to the heathen women of China."

NEW VENTURES OF FAITH

1907-1909

CHAPTER XIII

NEW VENTURES OF FAITH

1907-1909

Quiet Steady Growth. The last few years have been years of quiet, steady and rapid growth in the China Mission. Obstacles have continued but in spite of them the work has pushed forward under wise and energetic leadership. The chief obstacle has been the lack of a sufficiently large foreign staff to use the opening opportunities. "The future development of our work will depend for years to come," wrote Bishop Roots in 1907, "for its solidity upon the guidance of a strong staff of foreigners." Again and again ill-health has caused the temporary or permanent withdrawal of some trained worker, and the work has suffered accordingly.

Restraining Workers. One of the greatest anxieties of a missionary bishop is the care of the health of his workers. He finds it necessary more often to restrain than to urge them on. "In our prayers for missionaries," Bishop Roots reported in 1906, speaking of the illness of a member of the staff, "I think this one—that the missionaries may take all due care of their health, in order to attain the

most far-reaching usefulness, restraining their zeal within the limits of their strength—should take a prominent place. For such men and women as the Church has sent into this China Mission, there is small danger of indulging in slack work or any kind of slothfulness. The chief dangers are those arising out of the destitution and unlimited opportunities for usefulness with which we are surrounded, and which tempt us to neglect the care of our own health, physical, intellectual or spiritual. The spirit of 'a sound mind' is necessary to resist these temptations."

The School for Beggar Boys. Perhaps the most unusual new work has been the Trade School opened for beggar boys in Ichang by the Rev. D. T. Huntington in 1907. Mr. Huntington had been greatly impressed with the number of homeless and destitute boys in the streets of Ichang who were perishing from neglect and starvation. Ichang is the terminus for the junks coming down the Yangtse gorges from the province of Szechuen. Boys from this latter province are picked up by the junk owners to help bring the boats through the rapids for small pay. On the return trip against the rapids the work is too hard for the boys and they are cast aside in the streets of Ichang several weeks' journey from home, and there, shelterless and without any knowledge of any trade whatever, are left to beg.

In the hope of rescuing some of this pitiable class of boys and training them to become useful citizens,

Mr. Huntington opened a trade school. The work soon passed the experimental stage and, in its happy busy atmosphere, in 1911 one hundred and sixty boys were learning carpentry, brass-work, shoemaking, tailoring, barbering and other trades. Here the boys make their own shoes and clothes, raise vegetables and pigs. Three hours a day are spent in school. Care is taken to see that their simple style of living may not unfit them for the Chinese artisan life for which they are preparing. In 1910, a group of buildings consisting of dormitories, work-shop, refectory, infirmary and a dwelling for the foreign missionary in charge was erected at a cost of about $13,000 (U. S. currency) largely provided by the Christian Herald Orphanage Fund, which also supported a majority of the destitute boys.

The Ichang Lace Work. Another interesting industrial work organized in Ichang shortly before the Trades School was the lace making industry started for women and girls by Miss Maria Huntington, the aunt of the Rev. Mr. Huntington. This work was opened as a means of attracting women to the Church and bringing them within the hearing of the Gospel Message. The results were soon evidenced in the greatly increased numbers at the "woman's meetings" and at the Church service. The women readily learned to make beautiful European laces. Under Miss Huntington's successors this branch of mission activity has developed into a profitable industry. It has not only accomplished

its original purpose of bringing a large number of women into the Church but has provided them with a respectable and agreeable means of livelihood, and helps largely in the support of the boys' trade school.

Expansion in Evangelistic Work. Everywhere the evangelistic work has been expanding in the last few years. The changing attitude of the Chinese people and the opening of railroads have made the opportunities innumerable. The steady supply of the training schools for catechists in Hankow and later in Wusih have furnished an increasing number of better qualified lay workers to extend the work. The young graduates from the two Divinity Schools have proven themselves earnest, consecrated and efficient and their accession to the ranks of the ministry has made it possible to release some of the older native priests for the opening and oversight of new stations. These favorable conditions have made possible a notable increase in the number of outstations in all three of the present missionary jurisdictions, and have been a great cause of rejoicing and hopefulness. Especially has the advance been marked since 1907. On all sides splendid opportunities have opened and in as many places as possible have been seized,—the only reason for not occupying even a greater number of outstations than have been occupied has been lack of workers and funds. Again and again the missionaries themselves have provided the funds for the opening of new stations rather than

THE SCHOOL CHAPEL, ANKING
ST. JOHN'S PRO-CATHEDRAL, SHANGHAI

lose the opportunity in some new and promising place.

And Some a Hundredfold. The story of the growth of the work at Anking since 1900 is not only an evidence of faithful hard work on the part of the missionaries but an encouraging example of what might be done under the same conditions in other places. As we have seen, the year 1900 saw a rented Chinese building, a little day school with a few boys and a handful of Christians most of whom, as was afterward ascertained, were in the Church from unworthy motives. Little by little the missionary staff had been increased—land was bought—the first temporary hospital erected—a small chapel and outstations were opened; but Anking's chief asset has been its medical work. It has won for the Mission many friends and made the Church well known for hundreds of miles. So rapidly did the work grow that in 1907 land was secured for the development of the Anking Station along big lines. The new St. James' Hospital was built which was at the time said to be "probably the most modern and complete hospital in China." It certainly was so for central China. It was also the only hospital for a population of five million people. A boarding school for boys—St. Paul's High School—has grown out of the little day school, while St. Agnes' School for girls is doing for its great district the work that St. Hilda's in Hankow, and St. Mary's in Shanghai are doing for their sections.

The little $250 chapel built in 1900 with its handful of Christians is no longer the central home of the Anking Church. The beautiful Cathedral Church of the Holy Saviour now shelters the many hundreds of Christians to which the membership in Anking has grown. The outstations have multiplied from none in 1900 to twelve in 1908, extending over a section as large as the State of Massachusetts.[1]

Yangchow. For all the years in which the Church has been engaged in mission work in the maritime province of Kiangsu its activities had been confined entirely to the lower half of the province. The development of the outstation work in the Kiading, Wusih, Tsingpoo and Soochow districts had been within comparatively easy reach of Shanghai by canal or railway. In 1908 an important move was made toward occupying the northern section of the province where Mandarin was the language of the people. Again in the face of an inadequate staff it seemed reckless to detach two men for this new work, but feeling that the end would fully justify the decision, the Rev. Messrs. Ancell and Sinclair were sent to be the pioneers of our work

[1] In speaking of the praiseworthy and earnest work done by the missionaries and native helpers at Anking mention should be made of our Chinese woman physician there, Dr. Yoh, the physician in charge of the woman's ward. Formerly a pupil in the Jane Bohlen School for Girls in Wuchang (now St. Hilda's School), continuing her education in the Wesleyan Mission Hospital she took her degree after a very careful training in the Canton Medical College. Bishop Roots speaks in high praise of her professional ability and public spirited willingness to shoulder responsibility.

in this ancient and famous city. As none of the native clergy in the district of Shanghai spoke Mandarin Chinese fluently Bishop Roots loaned the Rev. Fu Ta Hwan to assist the foreign clergy. A help in opening the new work was afforded by a Christian in Yangchow who had been confirmed by the second Bishop Boone and who had been a consistent Christian all the years that he had been away from his own Church surroundings.

The Opening Wedge. The first step in the work was to establish a school for boys as a means of reaching the people. It soon developed into a flourishing institution. It was largely through this school and contract with the parents of the boys, people of the better classes, that the general attitude of hostility which characterized Yangchow residents changed into a more friendly one. The school proved as the missionaries believed it would the right wedge for opening up the city. Yangchow promises to be a good center for outstation work and one outstation has been opened in the neighboring town of Tai Chwo some twenty miles distant.

Country Trips. One of the Shanghai workers[1] gives us an interesting picture of itinerating work in the outstations. "So walking, or by boat, we visited and held services in ten different places outside of Zangzok. Generally it was a tea-house where the service was held; but in two places were stores which had been converted into chapels, while in other cases it was a private house, the owner of

[1]Rev. H. A. McNulty in *Spirit of Missions,* 1910, page 34.

which was either a Christian or an enquirer. The time of day at which the meeting was held depended entirely on our arrival—it might be at eight in the morning; once it was at twelve o'clock at night, in a great farm-house three miles away in the country from our boat; and here amid the farm implements and baskets, with some twenty or thirty of the clan around, the Word of Christ was read and preached and prayers sent up to the Father."

Nanking. The capital of Kiangsi was the last of the capitals of the provinces in which this Church is at work to be occupied. In 1910 the Rev. J. M. B. Gill left Yangchow to open up this work. There were already communicants of the Church residing in Nanking and the outlook was encouraging. Other missions were doing good work in Nanking but the additional worker and mission were welcomed especially as the aim in view was a new one—*i. e.,* to reach the better classes of Chinese who had not been reached by the other missions in Nanking nor to any appreciable extent by any mission anywhere in China. The field was a hard one full of weary waits and discouragements, but it was felt that something more must be done to bring this class of business and professional men into the fold of the Church.[1]

"We Have Had the Men." "How shall we account for this advance in the last ten years," wrote

[1] This seemingly difficult work has been made much easier by the overthrow of the Manchu régime and the changed attitude towards Christianity.

the Rev. Mr. Nichols in 1910, "when there was so little comparatively before? The answer, short and comprehensive, ought to ring throughout the home Church. *We have had the men.* For fifty odd years before 1900 there had been two, three and four American priests trying to lead and plant the Church in Kiangsu. Sometimes there was but one to shoulder the burden. In 1900 there were six, two having just come to the work. This year there are fourteen on the bishop's staff." The number of native clergy had moreover increased from ten to fifteen.

The Shanghai Training School for Catechists. Part of this increase was due to the fact that Shanghai had been able to add the training of catechists to its many activities. The School had a difficult time in getting started. The Rev. Mr. Mosher had organized it soon after opening Wusih in 1901. A few men were trained here for a short time. Later the School was opened again in Soochow under the Rev. Mr. Ancell and then in Shanghai where it was conducted by the Rev. Mr. Nichols on the veranda of his dwelling house. It was therefore a matter of much rejoicing when funds were secured for the permanent housing and development of this indispensable work in Wusih, and the corner-stone was laid by Bishop Nichols of California in 1911. One of the workers wrote of the occasion: "If anything in the district of Shanghai needed a corner-stone or some other symbol of permanence it is the Catechists' School." The buildings for it were

completed in the year following.

The Hankow Training School. The Hankow district had been the pioneer in the matter of a school for the training of catechists, and the development of the Evangelistic work in that district had convincingly demonstrated the wisdom of such an institution, and the value of the training it afforded. Here men in good Christian standing who did not look forward to the Christian ministry were given a two or three years' course of training and then sent out by the Bishop to lead in opening new stations and assist in the old. It, too, had had a peripatetic existence, but in spite of its travels and uncertain home it had done good work. Over forty men had completed the course and twenty-five were in training when early in 1909 it moved into the roomy and well-equipped building erected for it in the German Concession in Hankow. The Rector, the Rev. S. H. Littell, through whose energy the funds were raised for this new development, made the building large enough to house fifty students thus providing, seemingly, for the normal growth of the school for some years to come. But things were moving fast in China and in two years the school was crowded beyond its limits with fifty-two students, the extra ones sleeping in the attic.

A Unique Opportunity for St. John's. In 1911 the further extension of St. John's University was made possible by the purchase of an adjoining estate called the Unkasa property. This added eleven acres of ground to the crowded Mission

compound. The situation of the University had been excellent—occupying one-half of a peninsula made by an abrupt turn in the Soochow Creek. The other half of this peninsula however composed a private estate owned by an English merchant and used as a residence. The right of way of St. John's campus lay through this property and although it has been courteously granted for many years it might be closed at any time. For a long time the University had looked longingly upon this property—it had been one of the Naboth's Vineyards in the Mission field—for its acquisition would mean the doubling of the college compound, freedom from all possible encroachments and room for all the conceivable expansion that even rapidly growing St. John's University would need. The estate came suddenly on the market in 1911 and rather than have this means of extension indefinitely lost to the University the Board of Missions sanctioned its purchase, giving to St. John's as one of the members of the Board said—the opportunity of becoming to China what Harvard College has been to America. A large part of the money is still needed for the payment of this property.

An Estimate of St. John's University. An American journalist, Mr. William T. Ellis, visiting China recently, in writing to America spoke thus of St. John's: "St. John's University, Shanghai, is unquestionably the greatest educational institution in China. I have talked over the subject with many men of many denominations and they all concede this.

It has stood for the highest ideals of culture and of Christianity. The thoroughness of its work and the excellence of its standing have commanded the allegiance of the very best class of Chinese in the Empire. I have been chagrined to find many Episcopalians on this side of the water who did not know of this immense work which their Church is doing on the other side of the world. It seems to me that if St. John's were the property of my Church, I would do a deal of bragging about it—in fact I have bragged not a little about it as it is."

Archdeacon Thomson's Semi-Centenary Celebration. A notable event in the history of the China Mission occurred in 1909 when, on December 21st, was celebrated the fiftieth anniversary of Rev. Elliot H. Thomson, Archdeacon of Shanghai. He had come out to China in the days of the first Bishop Boone in company with Mr. Samuel Scher-eschewsky and ten other new workers in the days when the journey consumed nearly six months. The debt of the Mission to the Archdeacon in that half century of faithful, eventful service should always be remembered.

In 1865, deaths on the field, serious illnesses, civil war in the United States, and the death of the Bishop had reduced the once promising work of the Mission almost to the vanishing point, until at one time Mr. Thomson was the only representative of the Church's work at the center of its work in the Empire. The slender thread would have been broken had it not been for the unwearying devo-

tion of Mr. Thomson assisted by the Rev. Mr. Wong and Mr. Woo. He had witnessed and had part in practically every great enterprise in which the Church had engaged. Among other things he started St. Luke's Hospital. He began the pioneer work in many of the Mission stations, and he had lived to see the Church firmly planted in them. He had assisted in the training of a noble company of mission workers, among them forty candidates for Holy Orders. "He has superintended the work of the Chinese clergy with a tact, patience and wisdom that have helped every other member of the staff in his dealings with native workers. He has rendered valuable service in translating the Scriptures, both on a committee of our own district and on one of the general committees of the American Bible Society. He has served under five bishops, has welcomed more than one hundred and fifty missionaries and has ever been a type of what a devoted herald of the Cross should be."[1] And his presence today is a benediction to the Mission and its workers,

[1] Editorial, *Spirit of Missions*, 1909, p. 1006.

BRINGING FORTH FRUIT MANY FOLD

1909-1910

CHAPTER XIV

BRINGING FORTH FRUIT MANY FOLD

1909-1910

The Half Was Not Told. One of the Hankow staff who had labored in Wuchang in the days of slow results and little response in the nineties returning to his field of labor again in 1908, after an absence of ten years, was greatly impressed with the change of attitude on the part of the Chinese and the marvelous growth of the Mission. We may catch a vivid glimpse of it through Dr. Merrins' eyes and realize what these first years of this century had seen accomplished.

"When I left China a few years ago, in what is now the district of Hankow, the number of our foreign missionaries could be counted easily on the fingers of two hands; now there are about forty, and churches, hospitals and schools have proportionately increased. In Wuhu, Kiukiang, Shasi and Changsha in the Province of Hunan, there are now strong native churches where formerly we had no work at all and Hunan was a closed province." After citing the various institutions

and the growth by leaps and bounds in numbers and power he continues:

"One of the most encouraging features both in Hankow and Wuchang, is the evangelistic and educational movement among women and girls of the higher classes, either started or supported by themselves. In short the work is expanding in all directions. At one time our missionaries were so few, and the opposition or inertia of the people so serious, it required the faith that moves mountains to expect great and immediate results. Now while doubtless many hopes to a greater or less extent have been realized, every one, from the beloved bishop downward, is enthusiastically pressing forward, believing that under the blessing of God still greater results will be seen in the future. Before reaching China, I was told many surprises awaited me. Like the Queen of Sheba, I hardly believed the words, until I came and mine own eyes had seen the changes, and behold! the half was not told me."

Boone Becomes a University. Step by step Boone College had advanced from very small beginnings, when in 1868 it was established by Bishop Williams, to the honored place it holds in Central China, where it is easily first of its kind. In 1909 it was incorporated as a University with the right of granting degrees. The government (Confucian) schools were growing in number and in efficiency and the leaders of Mission institutions realized that Mission colleges must not only maintain but advance their high standard of educational

efficiency if they were to continue to attract to the Christian atmosphere of mission schools and colleges the young men and women who were looking for the best education they could find. The day had gone by when instruction in Christian doctrine and required attendance on Christian worship created any difficulty. In 1901 after the Boxer outbreak Boone School was opened with one hundred boys which was a great advance over a few years previous. In 1910 the enrollment was 420 resident students with a large number unable to find entrance. The power now to grant degrees enenabled the College to hold to the end of their course students who would otherwise go elsewhere in order to be given such recognition.

Expansion in Wuchang. It was at this time that it was decided that the whole of the Wuchang compound which up to this time had housed all the institutions should be given up to the growth of the University and that St. Hilda's School for girls, the hospitals for men and women, should move to separate compounds in more advantageous positions where each would have room for its own development. As Boone had grown it had acquired a good deal of the land in its vicinity—one of the streets leading past the woman's hospital had even been closed by the city authorities in order to connect new and old college property on both sides of the city. In fact the growth of the mission work had entirely changed the character of that corner of the city and it was felt wiser to move hospitals to

busier parts. Accordingly they have been moved, the college undertaking to refund gradually the cost of buildings and land taken over. At present it has not yet been able to pay the amount, as the Revolution for some time closed the college and on its reopening so decreased the number of paying students, whose parents lost their property in the burning of Hankow, that its income has been seriously though temporarily diminished. It has therefore not been able to meet extra obligations.

The Wuchang Hospitals. Meanwhile the increased activity of the Hospitals in their new situation though housed in very inadequate Chinese residences has demonstrated the wisdom of a change.

The Revolution in 1911 opened a remarkable opportunity for the medical work in Wuchang and the outlook for usefulness before these hospitals is now greater than ever before. They are still in temporary quarters poorly fitted for the use to which they are now put. In his last report (1912) Bishop Roots speaks of the need for Hospital Equipment as the greatest need in the Hankow Mission.

Boone Library. Another important development in Wuchang has been the Boone Library. It is strange that in a land so devoted to learning as China has been that there have been no public libraries. The Wuchang library was started by Miss Mary Elizabeth Wood soon after her arrival as a teacher

for Boone School. Desiring however to enlarge its scope until it might serve not only as a help to the Church's students but reach all the students in the great educational center of Wuchang, plans were made for a University Library that would be at the disposal of all who might desire its services. After the usual arduous months of appealing to the friends of China in America for funds to finance this new enterprise the money was raised and the building erected. Miss Wood and her mission colleagues had the joy of seeing the splendid new building opened in 1910. The upper floor is a great hall in which religious, scientific and literary lectures are given for students in government institutions. These have been attended by large numbers of students and have proved an effectual means of reaching this hitherto unapproachable class.

St. Hilda's School. With the growth of Boone College it was felt that a more retired position outside the city wall and removed from the college would be a better position for the Wuchang boarding school for girls. Its progress during the years since 1900 has been steady and good. Its reputation for being a well ordered school with a strict discipline was attracting a growing number of applicants. The demand in 1909 was far exceeding the supply and it was a source of anxiety and perplexity to the principal to know how to crowd in the girls. In the last few years the Bishop's appeal for trained women workers from America for this institution has met with a gratifying response and

through the generosity of the Woman's Auxiliary the funds have been provided to erect a new and more commodious school building on the site selected. The old building will provide a welcoming home for the growing family of Boone students.

Demand for Female Education. More and more there has been an effort to develop the educational work for girls and to catch up with that for boys. But the latter had a long start and the catching up process is not easy. It was very natural that there should be this inequality, for during the first fifty years of missionary work in China, outside of Shanghai, we had practically no schools for girls. In the first place there was no demand for them; it would have been impossible to start a successful school in most places, and in the second place there were not enough trained American women workers to look after such schools. But in the great change in China following the Boxer reaction a demand for the education of Chinese girls arose. This was especially noticeable in the families of those boys who had been educated in Mission schools and who were becoming ashamed of their ignorant fiancées and relatives. We have seen how this changed attitude had affected the growth of our girls' boarding schools in Shanghai, Wuchang and Anking. Mission schools for girls had at last, moreover, shamed a nation that thought womanhood incapable of intellectual development into opening government schools for girls. It has been one of the many indirect benefits that Christian

A GROUP OF GIRLS' DAY SCHOOL TEACHERS
A TYPICAL GIRLS' DAY SCHOOL

missions have conferred upon China. But the discipline in these government institutions was often lax and the curriculum irregular so that the mission schools continued in the lead. From this vantage ground they have been able to bring to bear upon the development of Chinese womanhood the moral and spiritual forces of Christianity. Even after the government schools are firmly established the mission schools privately endowed and supported will be able to perform in China as they are doing in America a high service in holding up a high standard and making possible the thorough Christian training for which government institutions make no provision.

Hankow Normal School. As the parochial schools for girls multiplied, the need for trained women teachers became evident. This was a far more difficult problem than training men, for it was not easy in a land where the conventions have been so strict to break so far away from them as to have a young unmarried woman going daily to and fro to teach or perhaps living with strangers away from home. These general difficulties have had to be treated particularly in each individual case for the need for young women trained teachers had become imperative. Under the management of Miss Alice M. Clark, a normal school was opened in Hankow and temporarily housed in her house until a small but suitable building was erected for this work to serve while it is still more or less in the experimental stage. In 1912 the group of pros-

pective school mistresses settled in this its first permanent home on part of the land, in the Russian Concession, Hankow purchased for the Training School for Bible Women.

Another Plan for the Uplift of Chinese Womanhood. Owing to the fact that there were many more catechists than Bible-women there are a large number of stations where there is practically no systematic work for the instruction of the wives of converts and women enquirers. To reach and teach such women in these distant places a station class was started by Mrs. Roots in Hankow in 1909. While new in our Mission the idea was one that had been worked at for some years in the Church of England Mission in Fukien with remarkable success. In fact it has been made their chief method for evangelizing non-Christian women as well as for training Christians. They have thirty such houses with twenty-five or thirty women in each. Following this model the first station class in Hankow came for three months' instruction in the principles of the Christian religion. It promises to be, if the Church gives the means to continue the work, a splendid opportunity to extend the Message far and wide.

Lutheran Congregation Admitted. Another parish was added to the four in the city of Hankow in 1909 when the Mission took over bodily the work of the American Lutheran Mission. Owing to the desire of this Mission to concentrate its work in the province of Hunan they asked Bishop Roots to

assume responsibility for the Hankow congregation consisting of Christians, catechumens and small parochial schools for boys and girls. No conditions were attached to the offer, which evidenced a sincere respect for our Mission and the character of the work it was doing. Thus All Saints' Parish in the near vicinity of the Catechetical School was started with the buildings of the Lutherans rented until such time as the Mission could pay for them.

A Notable Ordination. Perhaps no event in the recent history of the Hankow Mission has been of more importance than the ordination of seven deacons on January 17th, 1909. Its especial significance lay not in the large number, though it meant much to have the small group of native clergy augmented by more than one-third in one day, but because six of them (all Boone College graduates) were the best educated clergy trained by the Mission on their native soil. Their entire theological course had been taken in English, the students passing the same examinations as would be expected of candidates in our best Seminaries at home, except for the omission of Hebrew and Greek, in addition to the study of the classical books of religion, history and poetry in Chinese. It is interesting to note that of these six three came from non-Christian homes, having been brought into the Church by means of the Mission day school, where also the other four had been prepared for Boone preparatory school.

Rice Riot in Changsha. During the years since the work was opened in Hunan after the Boxer

movement it had made steady progress. The Rev. A. A. Gilman and family had moved there and, with Mr. Huang, was conducting an active and vigorous campaign of evangelization. In addition a boarding school for twenty-five boys and a parochial day school for boys and girls had been opened. A desirable plot of land had been purchased, but the work was conducted in native buildings while the missionaries were living in a small semi-foreign house hastily constructed. Such was the work when in the spring of 1910, shortly after Mr. and Mrs. Gilman had returned from furlough, a serious and lamentable riot broke out because of the advanced cost of rice which was beginning to mean starvation to the lower classes. Infuriated because the governor would not bring down the price the people rushed through the streets attacking the governor's yamen and the other government buildings and mission property. The Norwegian and China Inland Missions were burned and our Mission although not burned was devastated by the angry crowds. All the missionaries escaped with their lives, but our workers lost all furniture and personal effects and Mr. and Mrs. Gilman arrived in Hankow with only such light baggage as they could save in the hurried departure. The movement was not however primarily against foreigners, and in a short time Mr. Gilman was able to return to Changsha and slowly gather together the threads of this new work and weave it together more firmly than ever. Through the interest and gifts of friends

who have the advance into this great province at heart, a substantial church has been erected in Changsha where the work may find a fitting center. The need for other mission buildings in this capital city still continues imperative.

Advance in Western Hupeh. In the seventy years of occupancy of Central China by this Mission, Ichang, a thousand miles from the ocean, has been the westernmost point occupied. Between it and the province of Szechuan where several missions were at work, stretched Western Hupeh, a region considerably larger than Massachusetts, Connecticut and Rhode Island. In this large district only the Romanists were at work and they only here and there. The eyes of the workers in Ichang turned longingly to this great unoccupied field in which were many openings, and especially to the city of Szenan. This city nine days distant, by foot, over the mountains from Ichang, was the center of government for one million people.

The First Board of Missions in the District of Hankow. At the Conference of the foreign and Chinese workers of the Hankow district in 1910 a Board of Missions was organized similar in plan to a diocesan board in America. Under its auspices work was opened in the difficult field of Szenan and the Rev. Mr. Tseng, Chinese priest for many years at Ichang, was set apart for this work. This step made definite a long cherished plan of giving the Chinese Church the opportunity of branching out into its own vast home missionary field. In the fol-

lowing year a station was opened in Hukow in the province of Kiangsi in the district of Wuhu. All the expenses of these new ventures, apart from the salaries of the workers (the priest at Szenan and the catechist at Hukow), such as rent, furnishings and incidentals, were undertaken by the district Board of Missions.

Japanese Work in Hankow. At the conclusion of the war between Russia and Japan and with the growth of the ambition and prestige of the latter nation a large number of Japanese flocked to China as teachers in Chinese schools and for business purposes. It is estimated that there were soon two thousand of them in Hankow alone. Some of these were Christians of various missions in Japan and their unshepherded condition made a distinct appeal to the Mission. Fortunately the Mission staff in Wuchang contained a missionary who had been born and lived in Japan and spoke Japanese. Under the direction of the Rev. Dudley Tyng a Japanese congregation was organized in Hankow and not only was the little group held together but considerable increase has been made by confirmations. This work gave to the work of the Mission a cosmopolitan character, for in addition to the wide-spread Chinese work in the five parishes, and the vigorous English congregation in the British Concession, work in another language and for another race had now been assumed.

"As Others See Us." It is interesting to see how the work of our Mission in China appears to

other people. A missionary of another Christian body writing home to her sister[1] thus speaks of it:

"At Hankow we saw the Episcopal work and it was just a revelation to us of what could be done, if we only had the men and the means. They have the very largest and finest school for boys in China. They have any number of smaller day schools. They have just built a Public Library costing ten thousand gold dollars. They have not stinted the money put into the work, but have gone ahead and done things that were really worthy of the cause, and they have the result—three hundred boys in their college, and from the best families in that part of China, and I don't know how many more in the day schools. Their stations in the three cities of Hankow, Wuchang and Hanyang (they are right across the river from one another) have thirty-four foreign workers, and they are investing brains, money and talent tenfold in the work. They have several churches there with a large membership, a training-school for Bible-women and one for men. And they certainly have been well paid for their investment in the numbers and character of their Christians. If only all our Boards could see the wisdom of *concentration,* instead of scattering poorly-manned stations and a few workers over a large territory, we might expect much greater results. If we are going to do things that are worth spending our time

[1] *Spirit of Missions,* 1911, p. 414.

for in China we have got to have the men, the means, and the equipment for properly carrying on the work."

A Chinese Saint. While the work was thus advancing everywhere, the general unrest of the people which in 1911 culminated in a successful revolution, was causing the throne great uneasiness. Everywhere officials were on the lookout for revolutionary leaders and many were the executions of suspects. A history of the Church's Mission in China would not be complete without the story of Liu Chin-An. A young scholar of Hupeh, he had first come in touch with Christianity through books and tracts distributed by missionaries to the students who came to Wuchang to pass the government examinations for a literary degree. So interested was this young seeker after truth that he made further enquiries about Christianity on his return to Wuchang and was finally converted and baptized. While still a catchumen he came to see Bishop Roots and asked to be accepted as a candidate for the ministry, as his one great thought was to tell his fellow countrymen the Message that had brought peace to him. In spite of the difficulties in the way he persevered, feeling that he *must* preach the Gospel. While preparing he was used, because of his superior Chinese learning, as a teacher of the Chinese classics to his fellow divinity students. Here he greatly endeared himself to the young men. "He is the one Chinese scholar," said one of them, "who can meet one on

any intellectual grounds sharing one's enthusiasms while guiding them."

It was while he was thus engaged that he was arrested in 1907 on the charge of being one Liu Chia-Yuin, the leader of the Revolutionary party in the province of Hupeh. The charge was manifestly false and investigation proved it so, but on the false testimony of an acquaintance, a teacher also under suspicion, he was condemned to death. His life was saved at the last minute by an order from Pekin to delay until the case could be more carefully investigated, and the sentence was finally changed to imprisonment for life. In the horrors of a Chinese prison this sentence was not a long one.

His desire to preach Christ was fulfilled in ways he had little dreamed of. Never once during the awful time of torture and the days of suspense that followed "did he waver in his outspoken belief in God and the Christ to whom his accusers mockingly appealed in his behalf," wrote Mrs. Roots in 1909. "Two successive gaolers who had personal charge of him have been converted to Christianity and are now enrolled as preparing for Baptism.[1] His father who has recently died without seeing his son set free, his mother and his brother have all embraced Christianity,—led to it by him, and his former pupils in the Divinity School look up to him almost as to a St. Paul, for they now see

[1] One of them later became a Chinese missionary.

in him not only their ideal teacher but a Christian confessor. Over a year ago, one of these young men, now a deacon in the Church, managed to see him in prison, and as they talked of the young man's prospects of study and of coming ordination, Liu Chin-An said 'The Lord has indeed shown His love for you, but His love for me has been greater, and I know that my being here is part of His good plan for me.'"

The prison conditions and confinement soon broke down his sensitive young life and after four and a half years of imprisonment he died in 1911, a few months before the Revolution set free all political prisoners. Toward the end of his life he was not allowed to see his friends nor were they allowed to minister to his comfort or relieve his distress. But occasionally he was able to get letters to them, "epistles" his former students called them, full of the spirit of love and unfading trust in the Saviour who had died for Him. "He so whole-heartedly received that Life," wrote Bishop Roots after his death, "and by its power transformed the hard conditions under which he lived, that he richly deserves the highest name we can give to any man, that of a Saint of God." His life has been one of the richest encouragements that has come to the Church in China;—another evidence that not the name only but the power of Christ has entered into the lives of the Chinese people.

WUHU—THE NEW MISSIONARY DISTRICT; THE ORGANIZATION OF THE SHENG KUNG HUI

1910-1911

CHAPTER XV

WUHU—THE NEW MISSIONARY DISTRICT; THE ORGANIZATION OF THE SHENG KUNG HUI

1910-1911

Division of the Diocese of Hankow. The steady development of the work centering around the three stations, Wuhu, Anking and Kiukiang, and the vast stretches of densely populated regions of the country all around them where as yet the Mission had not been able to penetrate, led the General Convention in 1910 to set apart the Eastern portion of the district of Hankow into a separate missionary district. The new district, sandwiched between Hankow and Shanghai, comprised the province of Anhui and that part of the province of Kiangsi north of latitude twenty degrees north. This creation of a new missionary district from the district of Hankow, following nine years only after the creation of the latter district from the original "diocese" in China, gives an idea of the rapid development of the Mission work and of the

quickened interest and determination on the part of the Church in the United States to push more vigorously into the great, open harvest field.

The First Bishop of Wuhu. The Church entrusted the care of the new work to one who had proven for over twenty years his ability to promote the interests of the Kingdom of God in China. The Rev. F. L. Hawks Pott was called from his work at St. John's University to be the first Bishop of Wuhu, but he felt unable to leave the post he had served so long and a year later the Rev. D. Trumbull Huntington of Ichang was chosen for the new office. The election of Mr. Huntington, because of his singular devotion to the work and his ripe experience of seventeen years, brought general satisfaction, and again there was the feeling of confidence on the part of mission workers that the Church had chosen wisely and well.

Consecration of Bishop Huntington. The first Bishop of Wuhu was advanced to the Episcopate on the Feast of Annunciation, March 25th, 1912, in St. John's pro-Cathedral on the grounds of St. John's University, Shanghai. Bishop Graves was the consecrating Bishop, assisted by Bishop Roots and Bishop Moloney of the Church of England mission in Chekiang which adjoins the Shanghai district on the south. Bishop Cassels, the leader of the Church of England Mission in Szechuan and West China, also took part in the laying on of hands. Bishop Roots who so long had been associated with Bishop Huntington in the work in the

city and district of Hankow preached the consecration sermon.[1]

Anking Chosen as See City. It was no light burden that the new Bishop had to take up. The district of Wuhu has an immense population with but few mission buildings and workers. With him however these workers have set themselves anew to face resolutely the work before them. Anking, situated on the Yangtse River, three hundred and sixty miles from the coast, was selected as the see city. It is the capital of the province and contains a population of about one hundred thousand. Here was a large compound of fifteen acres in which the new St. James' Hospital was continuing to draw the love and gratitude of the city and country people to the Mission and its work. St. Agnes' School for girls and St. Paul's School for boys, though new, were also adding to the fame and usefulness of the Church.

The Cathedral of the Holy Saviour. The new Church of the Holy Saviour which was completed in 1912 became through the choice of Anking for the episcopal residence the cathedral of the new district. The consecration of this church, the largest in the China Mission, was followed by a remarkable series of evangelistic services lasting for over a week. The aim of these services was to introduce a striking evangelistic campaign such as had not been

[1] Bishop Huntington was the first bishop to promise conformity both to the Church in the United States and the newly organized Holy Catholic Church in China.

possible before in the small mission buildings. Different classes of people were invited by ticket for different days and the subjects arranged to be such as would appeal to each. On one night officials and students were invited, on another gentry and merchants, on another soldiers, on another industrial guilds. The attendance averaged one thousand five hundred to two thousand people daily and many signed the little cards distributed signifying their desire for instruction in the Christian religion.

The Voice of a Rival Silenced. Thus full of promise the new Cathedral started in a most practical way its work of setting forth the glory and praise of almighty God. At the same time a widespread movement away from idolatry throughout China was felt in Anking. "Almost coincident," wrote the Rev. E. J. Lee, "with the opening of the Cathedral the great city temple adjoining the cathedral compound was dismantled. The idols were many of them thrown into the river, the building whitewashed and converted into a market. Its great bell is now no longer heard. The bell of the cathedral supersedes it and is now calling people to the purer worship of the true God."

Progress Toward Unification of Anglican Work. With the beginning of the conferences of the English and American bishops in China, in 1897, grew the hope that some day the Church of England and the American Episcopal Mission in China might combine into one Church in China. The Conference in April, 1907, marked a great step in advance. Be-

sides the Bishops, duly elected presbyters were present for the first time. There were two clerical representatives present from each of the eight missionary jurisdictions in China. The chief subject of this Conference was that of the organization of the Anglican Communion in China, and obstacles that had long seemed serious were dealt with in a way to encourage greatly and to cheer the friends of union.

Concordat of 1908. For a period of more than fifty years the question of the exact determination of the territory under the respective jurisdictions of the American and English Churches had been under discussion. The chief difficulty had been the Chinese work in the city of Shanghai in which both missions had chapels. Other questions such as ministering to the English residents throughout China also entered into the discussion. An agreement was signed at Lambeth, London, in July, 1908, by the (English) Bishop in Chekiang and the (American) Bishops of Shanghai and Hankow and approved by the Archbishop of Canterbury and the Presiding Bishop of the American Church. By this agreement the exact limits of the American and English missionary districts in China were definitely fixed and mutual arrangements were made to avoid any future overlapping of territory. The English and Chinese clergymen connected with St. Paul's Chinese congregation, Shanghai, thereupon took out licenses under the American Bishop who immediately visited the congrega-

tion for Confirmation. It was further decided that all congregations of English people in China, irrespective of location, to whom English clergymen ministered, should be under the jurisdiction of the English Bishop in Chekiang. In the provinces of Hunan and Kiangsi the English Church was assigned those parts south of latitude 28° North and the American Church limited its missionary operations to the northern parts.[1]

The Conference of 1909. Thus the last of long standing difficulties were cleared away and the way was opened for the full and harmonious union of the Missions of the English and American Churches in China. The Conference of 1909 was the first truly representative conference of the Anglican Communion in China, for at it were assembled Chinese clerical elected delegates in addition to the foreign clergy and bishops. This Conference was significant because of the action taken adopting a tentative Constitution and Canons of the Chinese Church, the Chung Hua Sheng Kung Hui. "This," wrote Bishop Graves, "is the end for which our Missions have been striving ever since they were sent to China by the Churches in England and America, the formation of a Chinese Church, and is the crown of the work of more than sixty years."

The Holy Catholic Church of China. The diocesan Synods in China and the home Churches having approved the tentative Constitution and

[1] For full text of this agreement see *Spirit of Missions* for September, 1908, p. 701.

THE FIRST SYNOD OF THE CHUNG HUA SHENG KUNG HUI, SHANGHAI, APRIL, 1912
AMERICAN, BRITISH, CHINESE AND CANADIAN DELEGATES

Canons drawn up in 1909 these were formally adopted by the Conference of 1911 and on April 26th of that year in St. John's pro-Cathedral, Shanghai, there ceased to exist a separate number of Anglican Missions, and a new national Church with representative and self-governing powers — the Holy Catholic Church in China — was born. Thus the last Conference of the Anglican Mission workers in China became the first Synod of the Chung Hua Sheng Kung Hui.

Its Character and Scope. Three new dioceses had been added since the Conference in 1909, Kwangsi and Hunan (English), Honan (Canadian), and Wuhu (American). Eleven dioceses comprised the new Church, scattered over all but five or six of the provinces of China. Of these, three were American.

The meaning of this step for the home base was summed up by the Editor of the *Spirit of Missions:* "Of course this change does not mean that there will be an immediate transformation in missionary methods or personnel. The Churches of England, Canada, and America will still send their missionaries and their offerings—we hope to a larger degree than ever before, for the infant Church in China will need much nourishment and guidance. But a beginning has been made, and as the years go on it may be hoped that there will grow up in China a national Church more and more adequate to the needs of the nation; better able each year to win men to the allegiance of Christ."

THE REVOLUTION AND THE OUTLOOK

1911

CHAPTER XVI

THE REVOLUTION AND THE OUTLOOK

1911

The Outbreak. The most significant political event that has occurred since Christian Missions have been at work in China has been the Revolution of 1911. By it, in less than five months, earth's oldest empire has become its newest republic. There had been nearly a score of unsuccessful revolutions before this one set China free from the domination of the corrupt Manchu régime. The storm which broke out in Wuchang on the night of October 11th had been gathering for many years. Especially since the death of the Empress Dowager in 1908 the movement toward a revolution had been gathering much momentum, though its power and proximity were little suspected by foreigners, and when the fighting began it was a matter of great surprise. China had become impatient for reform. The many ills that had been patiently tolerated for decades became at last unbearable.

For the centuries during which the Manchu dynasty had ruled China it had governed for the profit and pleasure of its rulers—indifferent to the cry for justice and mercy—deaf to the cries

of the famine stricken, oppressed and starving people. The gold brought as tribute from the provinces provided the marble playgrounds and the gilded palaces for emperors and empresses and their favorites, but accomplished nothing for the uplift and improvement of the people. At last, however the demand for freedom, for the right to develop country and individual, made itself felt in a successful revolution.

The quickness with which the revolution accomplished its immediate purpose was amazing, but it showed clearly that the old tree of Manchu government was thoroughly rotten, and when once the axe was applied it was soon cut down.[1]

Attitude of Revolutionists Toward Foreigners. "We will not harm you," the Revolutionists said on the night of October 11th in Wuchang as the American missionaries rushed out to ascertain the cause of the fighting in the streets, "we simply want to change our government and be free like you are." Throughout the Revolution the attitude of marked consideration toward Missions and missionaries made the uprising an entirely different

[1] The difficulties in the way of China's quickly adjusting herself to a republic after four thousand years of monarchy are many and we cannot expect to see suddenly appear a well settled government. It took this United States seven years to gain independence and six years more to adopt a Consituation and establish a republic, and it may take a long time for China to "find herself." It is impossible to prophesy what the new government of China will be. But whatever form of government the new China takes it will always be a "new China." So wide-spread is the awakening that there cannot be any permanent reaction to anti-progressive policies.

one from the Boxer movement in its effects upon foreign missions.

Interference With the Work. Hankow and vicinity was the main battle-field for two months and so the regular work was largely at a standstill. In Wuchang all of our institutions were closed for several months. The most terrible act of the war, apart from the initial massacre of Manchus, was the burning of the native city of Hankow by the Northern army. By this act many Chinese were rendered homeless and practically penniless, and many Chinese Christians suffered grievously.

The Church and the Revolution. But while regular work ceased, there was much that the Mission in the afflicted center could accomplish. The existing hospitals proved far too few for the care of the wounded and among the other buildings turned into temporary hospitals was St. Paul's Cathedral, Hankow, which served for this work of mercy for six weeks. Dr. John MacWillie of St. Peter's Hospital, Wuchang, was president of the local Red Cross Society. With those of his fellow workers in the Mission who had been allowed to remain in Hankow, often at great risk of their lives, he rendered conspicuous service in searching out and caring for the sick and wounded and in burying the great numbers left dead upon the battle-fields. The workers who remained in Hankow in those days seemed to live charmed lives, for though shells were bursting overhead and bullets whizzed by them, no one was injured. The hospitals provided

an excellent opportunity for evangelistic work and foreigners and Divinity School students were enabled to bring the message of the Saviour's love to those who otherwise would never have heard it.

The Meaning of the Revolution. The revolution was more than a change in politics. It has meant a complete turn-about-face in everything. The changes that followed, the adoption of our Western solar calendar, the cutting off of the cue, are but outward indications of a thorough mental conversion. China may be no longer characterized as looking backward but as looking forward. Her old antagonism to everything from the West has given place to a desire to learn, and to learn as quickly as possible, from the nations of Europe and America the things that have made them strong; the things which she realizes Japan has learned so well. The old wall of opposition has broken down and China is sitting for awhile at the feet of the Western world. She is in a period of transition—standing on the threshold of a great industrial, educational and commercial revolution. We see:

"The new age that stands as yet
Half built against the sky
Open to every threat
Of storms that clamor by.
While scaffolding veils the walls,
And thick dust floats and falls,
As moving to and fro
Their tasks the masons ply."

The Old Religions. Buddhism, Taoism and Confucianism, the old lights of China, have lost their power to uplift and to inspire. The temples and monasteries are being deserted and turned into government buildings. The idols are being turned out and destroyed. The young men of the new China are branding Confucianism as the cause of China's stagnation and backwardness. We see in China the strange sight of the great ship of state sailing out into unknown seas with no pilot on board.

Attitude Toward Christianity. "Men say," said Sun Yat Sen the first provisional President of the Chinese Republic, "that I am responsible for this Revolution. I do not deny the charge but where did the idea of the Revolution come from. It came, because from my earliest years [he was as a boy a pupil in the Church of England School in Honolulu] I have associated with the missionaries of Europe and America who put new ideas of liberty and justice into my heart." And again he said: "I call upon the Churches to help in the establishment of a new government. The Republic cannot endure unless there is that virtue and righteousness for which the Christian religion stands at the center of the Nation's life. There is nothing to interfere with its bounding forward to take the land for Christ."

The present President, Yuan Shih Kai, while not a Christian contributes annually to missionary work. He has publicly expressed the hope that

the new China may be built upon the foundations of Christianity as the old China was built on the foundations of Confucianism. A prominent Chinese official expressed recently the new attitude on the part of many of China's leaders today when he said: "Confucianism has supplied China with precepts in the past, but China imperatively needs Christianity today to supply her with moral power. Many are turning toward Christianity today as *the hope* of China; it is a sign of the times."

China's Appeal to Christianity. The 27th day of April, 1913, was the greatest triumph day of Christianity in modern times. On that day the government of China deliberately turned away from its partial and false systems of religion and rejected them as useless and powerless to save her now by appealing to the Christian Church for help, and asking it to make the day a day of prayer for the new China.

Officials throughout the Empire were bidden by telegraph to repair to the Christian churches on that day to unite with Christians in worship. Thirteen years ago the order from Pekin was to exterminate Christianity and thousands of native Christians went to martyrs' deaths. Today this vast people, one third of the human race, in the persons of its leaders turns blindly to the once despised Christian Church for help. Many Christians are today in positions of high influence and power in the land where a few years since, Christians were at the best simply tolerated and at the worst killed by awful

tortures. Was ever the prophecy more strikingly fulfilled: "The sons of them that afflicted thee shall come bending unto thee"?

The Opportunity. This appeal is more than a triumph, it is a challenge. The doors are wide open in China today. The Church has not had the faith adequately to foresee and prepare for, the demand now made upon it. The work done has been well done but where we have a mere few dozen native clergymen, we ought to have hundreds. Where we have scores of catechists we should have hundreds. Where we have sent out a few groups of Christian young men into public service, we ought to have prepared and sent out thousands. And still the task continues. The new China will be molded in the next twenty years, and until it becomes fixed, a unique opportunity still awaits the Christian Church. The new China will probably see one of three things: the patriotic revival of one of the old national religions; the supplanting of all religion by agnosticism; largely through the influence of Japan; or the rise and spread of Christianity. Which is it to be? It is for the Church at home to decide. Will Christianity use this opportunity to win a great land and people for Christ? It has been well said, "God has melted the old China. Who will mould the new?"

Foreign Agencies at Work in China. Other activities are seeing the open door and entering in. We are sending foreign merchandise to China—not only in China but far away in Thibet, where

Christianity is still prohibited, American oil has found its way. A foreign tobacco firm which believes in advertising distributed free recently $5,000,000 worth of American cigarettes in China. We are sending foreign vices to China. In Hankow a great foreign distillery has been opened which turns out daily two thousands gallons of whiskey for sale to the Chinese in a city where before this one might live for years and never see a drunken Chinese. In the cities of China, American gamblers and unfortunate women from this land are daily representing America to the alert Chinese. Is the Church alone to hold back? There is no question whether there is to be a new China or not. There is no question to-day whether the East is to be westernized or not. The only question is, whether this touch of the West upon the East is to be Christianized or not. It is a time above all others to send to our Mission in China, face to face with this crisis, the reinforcements and the equipment it greatly needs.

Give Ye Them to Eat. On a summer's day in Galilee long ago when the multitude that had gathered about Him were hungering in the wilderness, the disciples besought the Master that He would send them away to their homes, but He said to them: "They need not depart, give ye them to eat." And then He took the little that they had and so mightily blessed it that proved enough, and more than enough, for that great throng. So today Christ is saying to His Church as He points to the

myriads in China hungering for the Bread of Life, "they need not depart, give ye them to eat." He can and will take what we have to offer; gifts of life, prayer, influence, money, of which for a little while we are stewards, and use them for the feeding and the salvation of China's millions.

At the General Convention of 1913 the name of the District of Wuhu was changed to Anking.

APPENDICES

APPENDICES

LIST OF MISSIONARIES.

The letter (S.) indicates that the person after whose name it appears is now a member of the staff in the District of Shanghai; the letter (H.) indicates membership in the staff of the District of Hankow, and the letter (A.) indicates membership in the staff of the District of Anking.

Arrived		Withdrew
1835	Rev. Henry Lockwood. Died November, 1883.	1839
	Rev. Francis R. Hanson.	1838
1837	Rev. William Jones Boone. Consecrated Bishop, 1844. Died July, 1864.	
	Mrs. Boone. Died August, 1842.	
1845	Mrs. Boone 2d. Died January, 1864.	
	Miss Eliza Gillette.	1845
	Rev. Henry W. and Mrs. Wood.	1845
	Rev. Richardson and Mrs. Graham.	1847
	Rev. Edward W. Syle. Died 1890.	1861
	Mrs. Syle. Died 1859.	
	Miss Emma G. Jones. Died 1879.	1861
	Miss Mary J. Morse. Died 1888.	1852
1847	Rev. Phineas D. Spalding. Lost at sea, 1849.	
1850	Miss Caroline Tenney. (Mrs. Keith.) Died 1862.	
1851	Miss Lydia Mary Fay. Died 1878.	

Arrived		Withdrew
1851	Rev. Robert Nelson. Died 1886.	1881
	Mrs. Nelson. Died 1885.	1881
	Rev. Cleveland Keith. Died 1862.	
	John T. Points.	1856
1853	Miss Catherine E. Jones. Died 1863.	
1854	Miss Emma J. Wray.	1855
	Miss Jeannette R. Conover. (Afterward Mrs. Elliot H. Thomson.) Died 1889.	
1855	M. W. Fish, M. D.	1856
	Mrs. Fish.	1856
1856	Rev. John Liggins. Appointed to Japan, 1859. Died, 1912.	
	Rev. Channing M. Williams. Appointed to Japan, 1859. Consecrated Bishop, 1866.	
1859	Rev. Henry M. Parker. Killed in Chefoo, 1861.	
	Mrs. Parker.	1861
	Rev. Elliot H. Thomson. (S.)	
	Rev. Dudley D. Smith.	1863
	Mrs. Smith. Died 1862.	
	Rev. Thomas S. Yocum.	1860
	Rev. Samuel I. J. Schereschewsky. Consecrated Bishop, 1877. Resigned as Bishop, 1883. Died 1906.	
	Rev. Henry Purdon.	1860
	J. T. Doyen.	1861
1861	Mrs. Jane Doyen.	1861
	Mr. Edward Hubbell.	1861

Arrived		Withdrew
1866	Rev. Augustus E. Hohing. Died 1885.	1876
	Mrs. Hohing. Died 1867.	
1867	Miss Susan M. Waring. (Afterward Mrs. Schereschewsky.) Died 1909.	
1869	Rev. Samuel R. J. Hoyt.	1881
	Mrs. Hoyt.	1881
1870	Rev. Wm. Jones Boone, Jr. Consecrated Bishop, 1884. Died 1891.	
	Mrs. Boone. Died 1875.	
1874	Rev. Francis H. Stricker.	1875
	Albert C. Bunn, M. D.	1879
	Mrs. Bunn. Died 1878.	
1876	Miss Henrietta F. Harris. (Afterward Mrs. W. J. Boone.)	1892
	Miss Mary C. Nelson.	1881
1878	Rev. Daniel M. Bates. Died 1901.	1881
	Mrs. Bates.	1881
	Rev. William S. Sayres.	1886
	Mrs. Sayres. Died 1880.	
1880	Miss Josephine Roberts. (S.) (Afterward Mrs. F. R. Graves.)	
	Henry W. Boone, M. D. (S.)	
	Mrs. Boone. Died 1881.	
1881	Wm. A. Deas, M. D.	1890
	Rev. Frederick R. Graves. (S.) Consecrated Bishop, 1893.	
	Edwin K. Buttles.	1882

Arrived		Withdrew
1881	Miss Anna Stevens.	1886
	(Afterward the second Mrs. Sayres.)	
	Miss Elizabeth K. Boyd.	
	Died 1882.	
1882	Rev. Herbert Sowerby.	1894
	Mrs. Sowerby.	1894
	Miss Martha Bruce.	1884
	Miss Sara Lawson.	1887
	(Afterward Mrs. Edgar M. Griffiths.)	
1883	Rev. George H. Appleton.	1884
	Mrs. Appleton.	1884
	Rev. Arthur H. Locke.	1892
	Mrs. Locke.	
	Died 1890.	
	Miss Esther A. Spencer.	
	Died 1891.	
	Mrs. Kate J. Sayers.	1887
1884	Miss Jessie A. Purple.	
	Died 1887.	
	Rev. Sidney C. Partridge.	1900
	Consecrated Bishop of Kyoto, Japan, 1900.	
	Translated to the Diocese of Kansas City	1911
	Mrs. Partridge.	
	Died 1886.	
1885	Edgar M. Griffiths, M. D.	1887
1886	Rev. Francis L. H. Pott. (S.)	
	Thomas Protheroe.	1888
1888	Marie Haslep, M. D.	1896
	Percy Mathews, M. D.	1895
	Mrs. Mathews.	1895
	Miss Steva L. Dodson. (S.)	
1889	Samuel E. Smalley. (S.)	
	Mrs. Smalley. (S.)	
1891	Edward Merrins, M. D.	1898
	Rev. James Addison Ingle.	
	Consecrated Bishop of Hankow, 1902.	
	Died 1903.	

Arrived		Withdrew
1891	Rev. Robert K. Massie.	1895
	Mrs. Massie.	1895
1893	Miss Florence McRae.	1899
	Rev. Henry C. Collins, M. D.	1900
	Miss Georgia Starr.	1894
1894	Frederick C. Cooper. (S.)	
	Mrs. Cooper. (S.)	
	Miss Lily F. Ward. Died 1897.	
	Miss Lillis Crummer. Died 1910.	
	Mrs. J. A. Ingle.	1904
1895	Rev. D. Trumbull Huntington. (A.) Consecrated Bishop of the District of Wuhu in 1912.	
	Wm. L. Ludlow, M. D.	1897
1896	Rev. James L. Rees.	1904
	Mrs. Rees.	1904
	Rev. Gouverneur F. Mosher. (S.)	
	Miss Gertrude Mosher, Deaconess.	1900
	Rev. Logan H. Roots. (H.) Consecrated Bishop of Hankow, 1904.	
	Mary J. Gates, M. D.	1900
1897	George W. Cooper.	1901
1898	Rev. Laurence B. Ridgely. (H.)	
	Mrs. Ridgely. (H.)	
	Mrs. G. F. Mosher. (S.)	
	Rev. Robert E. Wood. (H.)	
	Rev. S. Harrington Littell. (H.)	
	Robert Borland, M. D.	1906
	Mrs. Borland.	1906
1898	Rev. Franz E. Lund. (A.)	
	Rev. Carl F. Lindstrom. (A.)	
	Mary V. Glenton, M. D. (H.)	
	Miss Annette B. Richmond. (S.)	
1899	Miss Pauline A. Osgood.	1906

Arrived		Withdrew
1899	Rev. Cameron F. McRae. (S.)	
	Rev. Benjamin L. Ancell. (S.)	
	Charles S. F. Lincoln, M. D. (S.)	
	Miss Charley Warnock.	1903
	Miss Eliza L. McCook. (H.)	
	(Afterward Mrs. L. H. Roots.)	
	Rev. Arthur M. Sherman. (H.)	
	Edmund L. Woodward, M. D. (A.)	
	Miss Mary E. Wood. (H.)	
1900	Rev. James Jackson, D. D. (H.)	
	Mrs. Jackson. (H.)	
	Wm. McCarthy. (A.)	
	Mrs. McCarthy. (A.)	
1901	William H. Jefferys, M. D.	1912
	Mrs. Jefferys.	1912
	Miss Ann E. Byerly. (H)	
	Miss Charlotte Mason. (H.)	
	(Afterward Mrs. S. H. Littell.)	
	Died 1913.	
	Giles B. Palmer.	1907
	Miss Gertrude Carter. (H.)	
	(Afterward Mrs. A. A. Gilman.)	
	Juliet N. Stevens, M. D.	1904
1902	Rev. Edmund J. Lee. (A.)	
	M. Panderell Walker. (S.)	
	Rev. Alfred A. Gilman. (H.)	
	Rev. Robert C. Wilson. (S.)	
	Mrs. Lilian P. Fredericks.	1910
	Miss Williette W. Eastham. (S.)	
	(Afterward Mrs. C. S. F. Lincoln.)	
1902	Rev. John W. Nichols. (S.)	
	Rev. Fleming James.	1906
	Miss Alice M. Clark. (H.)	
1903	Rev. A. R. Van Meter. (H.)	1907
	Mrs. Van Meter. (H.)	1907
	Miss Ida N. Porter. (S.)	

Arrived		Withdrew
1903	Miss Rose M. Elwin. (S.)	
	Mrs. Fleming James. (S.)	1906
	Rev. Amos Goddard. (A.)	
	Rev. Paul Maslin. (H.)	
	Deaconess M. T. Henderson.	1907
	Miss Marion S. Mitchell. (S.)	
1904	Rev. Arthur S. Mann. Died 1907.	
	Miss Sarah Rhett. (S.) (Afterward Mrs. R. C. Wilson.)	
	Miss Carrie M. Palmer.	1910
	Lewis S. Palen.	1905
1905	Harry B. Taylor, M. D. (A.)	
	Rev. Albert Seth Cooper. (H.)	
	Howard Richards, Jr.	1911
	Miss L. E. Willey. (H.) (Afterward Mrs. P. T. Maslin.)	
	Angie M. Myers, M. D.	1913
	James H. George.	1906
	John MacWillie, M. D. (H.)	
	Mrs. MacWillie. (H.)	
	Miss Sarah N. Woodward. (S.) (Afterward Mrs. C. F. McRae).	
	Miss Mary A. Hill. (S.)	
	Deaconess Theodora L. Paine. (H.)	
	Deaconess Katharine E. Phelps. (H.)	
	Miss Mary R. Ogden. (A.)	
	Richard D. Shipman.	1906
	Rev. William H. Standring. Died 1910.	
1905	Miss Margaret E. Bender. (S.)	
	Miss Susan H. Higgins. (H.)	
	Miss Elizabeth Barber. (A.)	
1906	Claude M. Lee, M. D. (S.)	
	Mrs. Lee. (S.)	
	Deaconess Edith Hart. (H.)	

Arrived		Withdrew
1906	Deaconess Gertrude Stewart. (H.)	
	George N. Steiger. (S.)	
	Robert A. Kemp. (H.)	
	Pearson Bannister.	1908
	Augustine W. Tucker, M. D. (S.)	
	Rev. George F. Bambach.	1906
	Mrs. Amos Goddard. (H.)	
1907	Weston O'B. Harding. Died 1909.	
	Montgomery H. Throop. (S.)	
	Julian N. Major. (S.)	
	Rev. Thomas L. Sinclair. (S.)	
	Mrs. Sinclair. (S.)	
	John A. Wilson. (H.)	
	Miss Sada C. Tomlinson (On leave 1909-1913.)	
	Robert E. Browning	1910
	William C. Martin	1908
1908	Miss Ann R. Torrence. (S.) (Afterward Mrs. W. H. Standring).	
	Ellen C. Fullerton, M. D. (S.)	
	Miss Lucy J. Graves. (S.)	
	Rev. Percy R. Stockman. (H.)	
	Mrs. Stockman. (H.)	
	Rev. E. H. Fitzgerald. Died 1908.	
	Rev. John C. Dean.	1911
	Edward M. Merrins, M. D. (H.) Reappointed.	
	Mrs. Merrins. (H.)	
	T. J. Hollander (H.)	
	Everard P. Miller, Jr. (H.)	
	Miss Louise L. Phelps.	1910
	Miss Rebecca R. Halsey.	1909
	Miss Anna S. Tattershall. (Afterward Mrs. J. C. Dean.)	1911
	Mrs. Yun Jin Lam.	1911

Arrived		Withdrew
1908	Rev. J. M. Banister Gill. (S.)	
	Mrs. Gill. (S.)	
1909	Rev. Henry A. McNulty. (S.)	
	Rev. Robert A. Griesser. (S.)	
	Mrs. Griesser. (S.)	
	Rev. Joseph L. Meade.	1911
	Rollin A. Sawyer, Jr.	1912
	Henry James Post.	1912
	James T. Addison.	1910
	Horace Gray.	1910
	Miss Sarah H. Reid. (S.)	
	Miss Annie W. Cheshire. (S.)	
	Deaconess Edith C. Piper. (S.)	
	(Afterward Mrs. Henry A. McNulty.)	
	Rev. Dudley Tyng. (H.)	
	James H. Sowerby, M. D.	1910
	J. W. Fell. (H.)	
	Miss Alice F. Gates. (H.)	
	(Afterward Mrs. Robert A. Kemp.)	
	Miss Elizabeth T. Cheshire. (H.)	
	(Afterward Mrs. A. S. Cooper.)	
	Miss E. M. A. Cartwright. (S.)	
	Miss Anita A. Boone. (S.)	
1910	Rev. Thomas K. Nelson. (S.)	
	Harold B. Barton (S.)	
	Rev. Robert A. Goodwin, Jr. (A.)	
	Mrs. Goodwin. (A.)	
	Rev. Frederick G. Deis. (H.)	
	Mrs. Deis. (H.)	
	Miss Sarah E. Hopwood. (A.)	
	Deaconess Emily L. Ridgely. (H.)	
	Harold H. Morris, M. D. (S.)	
	Mrs. Morris. (S.)	
	Percy L. Urban. (S.)	
	Miss Caroline Fullerton. (S.)	
	Miss Edith Kay. (H.)	

Arrived		Withdrew
1910	Miss Lucy F. Baker. (Afterward Mrs. Everard P. Miller, Jr.) (H.)	
1911	Rev. Edward R. Dyer. (S.)	
	W. F. M. Borrman. (S.)	
	Miss Elizabeth Nichols. (Afterward Mrs. M. H. Throop.) (S.)	
	Miss Anne F. Gordon. (S.)	
	Rev. Clarence Fletcher Howe. (H.)	
	Miss Katharine E. Scott. (H.)	
	Rev. Theodore R. Ludlow. (H.)	
	Mrs. Ludlow. (H.)	
	Gulielma F. Alsop, M. D. (S.)	
1912	Rev. John G. Magee. (S.)	
	Rev. Walworth Tyng. (H.)	
	Rev. Gilbert L. Pennock	1912
	Joseph F. Putnam. (S.)	
	Mrs. Putnam. (S.)	
	Miss Margaret Hart Bailey. (S.)	
	Miss Ada Whitehouse. (H.)	
	Miss Grace Hutchins. (H.)	
	Miss Evelyn A. Taber. (H.)	
	Rev. Edward K. Thurlow. (A.)	
	Mrs. Thurlow. (A.)	
	Miss Laura E. Lenhart. (S.)	
	Harley F. MacNair. (S.)	
	Rev. Edward Walker. (H.)	
	Miss Louise L. Phelps (reappointed). (H.)	
1913	Rev. Thomas Bowyer Campbell. (S.)	
	William S. A. Pott. (S.)	
	Cecil Dabney, M. D. (S.)	
	Mrs. Dabney. (S.)	
	Charles F. Remer. (S.)	
	Lester E. Cook. (S.)	
	John R. Norton. (S.)	
	Miss Annie Brown. (S.)	
	Miss Mary A. Bremer. (S.)	

Arrived

1913 Miss Louise S. Hammond. (S.)
Miss Elizabeth S. Chisholm. (S.)
Rev. Walter F. Hayward, Jr. (H.)
Rev. Edmund L. Souder. (H.)
Arthur S. Kean. (H.)
Deaconess Julia A. Clark. (H.)
Miss Ida J. Morrison. (H.)
Miss M. R. Waddill. (H.)
Miss Sada C. Tomlinson (reappointed). (W.)
Mrs. M. Penderell Walker. (S.)

Appendix B

CHRONOLOGY OF THE MISSION

Dates		
1834		
May	14.	Board of Missions votes to establish a mission in China.
July	14.	Rev. Henry Lockwood appointed.
1835		
March.		Rev. Francis R. Hanson appointed.
June	2.	Departure of missionaries.
Oct.	4.	Missionaries reach Canton.
Dec.	22.	Arrival in Batavia.
1836		
Feb.	17.	Marriage of Mr. Lockwood.
Aug.	9.	Death of Mrs. Lockwood. (Miss Sophia Medhurst, daughter of Rev. W. H. Medhurst of London Missionary Society.)
1837		
Jan.	17.	Rev. William J. Boone, M.D., appointed.
July	8.	Dr. and Mrs. Boone sail.
Oct.	22.	The Boones reach Batavia.
		Mr. Hanson retires.
1839		
Jan.		Boys' School in Batavia reorganized.
April	6.	Mr. Lockwood retires.
1841		
		Mission removes to Macao.
1842		
Feb.		Removal to Amoy. Five treaty-ports opened in China.
Aug.	30.	Death of Mrs. Boone.
1843		
		Dr. Boone goes to Ame ica (spring.)
Nov.	14.	Miss Eliza Gillette appointed.
1844		
Oct.	26.	Dr. Boone consecrated Bishop of China.

Dates

1844

Dec. 4. Mission party sails: Bishop and Mrs. Boone, Rev. Henry W. and Mrs. Wood, Rev. Richardson and Mrs. Graham, Miss Gillette, Miss Morse, Miss Emma G. Jones.

1845

April 24. Missionaries reach Hongkong.

June 17. Mission established at Shanghai.

Nov. 19. Rev. E. W. and Mrs. Syle arrive.
The Woods retire.

1846

Easter Day. First Baptism: Wong Kong-chai.

1847

Jan. 16. The Grahams retire.

Aug. 28. Rev. P. D. Spalding arrives.

1848

Oct. 22. Yen Yung-Kiung baptized.

1849

Sept. Death of Mr. Spalding.

1850

Jan. 6. Christ Church, Shanghai native city, consecrated

Aug. 2. Arrival of Miss Tenney.

1851

March. Arrival of Miss Fay.

Dec. 25. Arrival of Rev. Robert and Mrs. Nelson, Mr. Keith, Mr. Points.
Miss Morse retires.

Sept. 7. Wong Kong-chai ordained deacon.

Dec. 31. Girls' boarding-school opened in Shanghai.

1853

Jan. 30. Arrival of Miss C. Jones.

Feb. Mrs. Wong baptized. (The first girl in Miss Jones' School.)
Church of Our Saviour, Shanghai, built during this year.

Dates		
1853		
Sept.		Tai-pings infest Shanghai.
1854		
April	4.	Arrival of Miss Conover.
April	27.	Marriage of Mr. Keith and Miss Tenney.
1855		
Aug.	3.	Arrival of Dr. Fish.
1856		
Jan.	1.	Dr. Fish resigns.
June	28.	Arrival of Rev. C. M. Williams and Rev. John Liggins.
		Mr. Points retires.
1857		
		Station opened in Sinza, District of Shanghai.
		A school for blind established in Shanghai.
June.		Soochow visited.
1858		
Feb.		Station opened in Zangzok.
1859		
		Zangzok abandoned.
		Mr. Liggins and Mr. Williams appointed to Japan.
Dec.	21.	Arrival of large party of missionaries, among them Rev. Elliot H. Thomson and Rev. Samuel I. J. Schereschewsky.
Dec.	28.	Death of Mrs. Syle.
1859		
		During this year a riot in Shanghai. Mission church damaged.
		Agreement concerning Episcopal jurisdiction with the English Church.
1860		
		Renewed rebellions in China.
1861		
Jan.		Mr. Syle withdraws. Miss Emnia Jones retires.
April.		Chefoo opened by Mr. and Mrs. Parker, Mr. and Mrs. Smith.

Dates		
1861		
		Boys' school, Shanghai, closed.
Oct.		Mr. Parker murdered by rebels in Chefoo.
1862		
July	10.	Death of Mrs. Keith in San Francisco.
July	14.	Death of Mrs. Smith at Chefoo.
July	27.	Mr. Keith lost in the burning of S. S. *Golden Gate.*
July.		Mr. Schereschewsky at Pekin.
1863		
April.		Mr. Smith retires.
		Chefoo abandoned.
Nov.	8.	Rev. Wong Kong-chai advanced to priesthood.
Nov.	24.	Death of Miss C. Jones.
1864		
Jan.	20.	Death of Mrs. Boone at Suez.
July	17.	Death of Bishop Boone.
1866		
Oct.	3.	Bishop Williams consecrated.
		Hospital work begun in Shanghai.
1868		
Jan.	14.	Bishop Williams arrives Shanghai.
May	17.	Yen Yung-kiung ordained deacon.
		Station at Kiang-wan opened.
June	22.	Wuchang opened.
1869		
Mch.	10.	Bishop Williams fixes his residence in Osaka, Japan.
1870		
Jan.	7.	Rev. W. J. Boone joins the mission.
Oct.	28.	Rev. W. J. Boone and Rev. Yen Yung-kiung advanced to the priesthood.
Dec.	25.	Chapel of the Nativity opened in Wuchang.
1871		
Sept.		Boone School, Wuchang, opened.
1872		
Sept.		Bridgman School taken over by the mission.

Dates		
1873		
May	1.	H. N. Woo ordained deacon.
1874		
		St. Paul's Chapel, Hankow, opened.
Oct.		Bishop Williams assigned to Japan.
		Rev. W. P. Orrick elected bishop of China. Declines.
Dec.	3.	Dr. A. C. Bunn arrives at Wuchang.
1875		
Oct.		Rev. S. I. J. Schereschewsky elected bishop. Declines.
Nov.	16.	Death of Mrs. Boone.
1876		
July.		First railroad in China opened between Shanghai and Kongwang.
Oct.		Mr. Schereschewsky again elected bishop. Accepts.
Nov.	8.	Duane Hall and Divinity School, Shanghai, opened. Emma Jones School, Shanghai, reopened.
1877		
June	14.	Marriage of Rev. W. J. Boone and Miss Harris.
Oct.	31.	Bishop Schereschewsky consecrated.
1878		
Jan.	28.	Death of Mrs. Bunn.
Oct.	5.	Death of Miss Fay.
Dec.		Elizabeth Bunn Hospital opened in a hired house in Wuchang.
1879		Property at Jessfield, near Shanghai, purchased.
April	14.	Cornerstone of St. John's College, Shanghai, laid.
Aug.		St. John's College opened.
Dec.	19.	St. Stephen's, San-tiang-Keu, consecrated.
1880		
June	25.	Miss Roberts arrives at Shanghai.
Dec.		St. Luke's Hospital, Shanghai, opened.
1881		
Jan.		Rev. and Mrs. Robert Nelson and Miss Nelson retire.

Dates		
1881		
Mch.	1.	Dr. Deas arrives at Wuchang.
June.		St. Mary's Hall, Shanghai, opened.
Aug.	13.	Bishop Schereschewsky prostrated by sunstroke.
Dec.	25.	New Church of the Nativity in Wuchang opened.
1882		
		Station at Kia-ding opened.
1883		
		Sanitariums opened at Chefoo and Kiukiang.
Oct.	24.	Bishop Schereschewsky resigns his jurisdiction.
		Rev. George Worthington elected bishop. Declines.
1884		
April	24.	Rev. W. J. Boone elected bishop. Accepts.
June	3.	Corner-stone of St. John's Church, Shanghai, laid.
Oct.	28.	Bishop Boone consecrated.
		Chinkiang opened.
Nov.	1.	St. John's Church, Shanghai, consecrated.
Dec.	18.	Rev. E. H. Thomson appointed archdeacon.
1885		
Oct.	7.	St. Mary's Orphanage opened at Shanghai.
1886		
March.		Station removed from Chinkiang to Wuhu.
		Station at Shasi opened.
Nov.	12.	Death of Rev. Wong Kong-chai.
1888		
Jan.	6.	First ordination in Hankow.
May	11.	Dr. Marie Haslep reaches Wuchang.
Dec.	25.	The new St. Mary's Hall, Shanghai, opened.
1889		
		Station at Ichang opened.
Sept.	19.	Death of Mrs. Thomson.
Oct.	28.	New Church of the Nativity at Wuchang consecrated.
1890		
Sept.	9.	Ward for women opened at St. Luke's Hospita Shanghai.

Dates		
1890		
Oct.		**Dr. Deas retires.**
1891		
		Riots.
Sept.	2.	Ichang property destroyed.
Oct.	5.	Death of Bishop Boone.
1892		
Jan.	24.	First service held in new St. Paul's Church, Hankow.
		Bishop Hare visits China.
1893		
June	14.	Rev. F. R. Graves consecrated bishop.
		Woman's Auxiliary established in Shanghai by Mrs. Twing.
1894		
Feb.		First mission conference.
		New building at St. John's College, Shanghai.
May	19.	St. Peter's Hospital, Wuchang, opened.
1896		
		Training School for Bible-women opened at Shanghai.
Feb.	24-28.	Second mission conference at Shanghai.
		Hospital work begun in Nganking (now Anking).
1897		
April	1-3.	First conference of Anglican bishops at St. John's, Shanghai.
		Ichang house rebuilt.
		Revision of Prayer-book completed.
1898		
June	20.	Death of Rev. Yen Yung-kiung.
Sept.	29.	St. Paul's Divinity School, Wuchang, opened.
1899		
Feb.	11.	Third mission conference at Wuchang.
July	19.	Science Hall, St. John's College, opened.
Oct.	22.	Grace Church, Shanghai, opened.
Oct.	28.	St. Peter's Church, Shanghai, consecrated.
Dec.	7	St. Hilda's School, Wuchang, opened.

Dates	
1900	
	Boxer year.
1901	
	Station at Wusih opened. Kiukiang occupied.
	St. James's Hospital, Anking, opened.
	District divided into the Districts of Shanghai and Hankow.
1902	
Feb. 24.	Bishop Ingle consecrated at Hankow.
May.	First conference of the Shanghai district.
Oct.	Station at Soochow opened.
	Death of Rev. Y. T. Chu.
1903	
Mch. 17.	St. Elizabeth's Hospital, Shanghai, opened.
Dec. 7.	Death of Bishop Ingle.
1904	
Feb. 10-12.	Second conference of the Shanghai district.
Jan. 23.	New building for St. Mary's Orphanage opened.
Nov. 13.	Bishop Roots consecrated.
1905	
May 3.	St. James's Church, Wuhu, consecrated.
	St. John's College, Shanghai, incorporated as a university
	Boone School, Wuchang, becomes Boone College.
	The Chinese Churchman a monthly publication, established and printed for the first time.
1906	
Aug. 3–6.	First conference of the Foreign Workers of the District of Hankow held at Kuling.
Oct. 14.	Death of Bishop Schereschewsky, of the District of Shanghai, at Tokyo, Japan.
1907	
Apr. 15-20.	Conference of the Anglican Communion in China held in Shanghai.
Apr. 23. May 7.	} Centenary Conference held in Shanghai.

Dates		
1908		
		Yangchow occupied by the Rev. Mr. Ancell and the Rev. Mr. Sinclair.
Feb.		First General Conference of the District of Hankow held in Hankow.
Apr.	25.	Kiangsu Conference met and prepared a Constitution for a Synod with regular representation.
1909		
		Ordination of seven Chinese deacons in the District of Hankow.
Apr. / Mar.	27. / 4.	Conference of the Anglican Communion at St. John's University for the organization of a General Synod.
1910		
		Boone College incorporated as a university.
		Rice riots at Changsha, which compelled the Rev. Mr. Gilman to fly for his life to Hankow.
		Erection of the new Missionary District of Wuhu by the General Convention and the election of the Rev. Dr. Francis L. H. Pott, President of St. John's University, Shanghai, as Bishop of it.
1911		
		Purchase of the Unkaza property for St. John's University.
Oct.	10.	Outbreak of the Chinese Rebellion at Wuchang, in the District of Wuhu.
Oct.	26-27.	Special meeting of the House of Bishops in New York City and the election of the Rev. D. Trumbull Huntington, of Ichang, as Missionary Bishop of Wuhu in the place of the Rev. Dr. Pott, who did not accept.
1912		
Feb.	12.	Abdication of the Manchu dynasty and the organization of the Republic of China with Yuan Shih-kai as president.

Dates

1912

Mar. 25. The Rev. D. Trumbull Huntington consecrated Missionary Bishop of Wuhu at St. John's pro-Cathedral, Shanghai.

Apr. 11-13. First Synod of the District of Wuhu met in Wuhu.

Apr. 18-26. The Anglican Conference in Shanghai.

Apr. 26. General Synod of the Chung Hwa Sheng Kung Hui, or the Holy Catholic Church in China, fully organized immediately following the close of the Anglican Conference.

1913

October. General Convention changes name of District of Wuhu to District Anking.

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